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THEOPHILUS AMERICANUS;

OR,

INSTRUCTION FOR THE YOUNG STUDENT,

CONCERNING

The Church,

AND THE

AMERICAN BRANCH OF IT.

CHIEFLY FROM THE FIFTH EDITION OF

"THEOPHILUS ANGLICANUS."

BY

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PREFACE.

A FEW words will suffice to explain the occasion and object of the present Work.

The Master of a Grammar School, in catechizing his scholars in the higher classes, has to contend with a difficulty arising from the want of books suited to his purpose.

It is well known that the *Expositions* of the Catechism of the Church of England, which are in most common use in our Grammar Schools, were not designed for persons who have made any proficiency in the *Greek* or *Latin* languages; and it is obvious, therefore, that these treatises are not able to convey to the *classical student* all that instruction and satisfaction which he could not fail to derive from the application of his literary attainments to the illustration of sacred truth.

It may also be observed, that although the CHURCH CATECHISM, by means of the Ninth and Tenth Articles of the Apostles' Creed, viz.: The Holy Catholic Church, The Communion of Saints, and The Forgiveness of Sins,—and of the questions which it contains on the Christian Sacraments, naturally leads a Teacher, with the book of Common Prayer in his hands, to such a series of inquiries concern-

ing the Church generally and Our Own Branch of it in particular, as may be found in the following pages:—yet it would appear to be desirable, that these interrogatories should be put systematically before the eye of the scholar, and that he should receive such instruction concerning them, as is due to his character of an English *Theophilus* receiving a liberal education, and desirous to "know the certainty of the things wherein" he has "been instructed."[1]

The Author trusts that these statements, the truth and importance of which have been for some time forcibly impressed on him by practical experience, may be thought to justify the endeavour of which the result is now before the reader; and also that the considerations, which have been mentioned, may serve to account, not only for the materials here presented to the scholar, but also for the form in which they appear, particularly as regards the extracts annexed to the Answers in the volume.

It will readily be perceived, that these Answers are *not intended to be committed to memory*, but that the design is, that the teacher should exercise the scholar, or that the scholar should exercise himself by first reading a chapter through, translating the extracts as he proceeds, and by then reverting more than once *seriatim* to the question for subjects of subsequent examination.

[1] Luke i. 3, 4.

Harrow on the Hill,
Oct. 3, 1843.

PRELIMINARY NOTE,

CONCERNING THE PASSAGES OF AUTHORS CITED, AND THE INDEX OF THEM.

THE names of the AUTHORS, from whom the extracts are derived, are printed in SMALL CAPITALS; and the passages, which begin immediately to follow those names, are Extracts from the Authors whose names are thus printed, except in certain cases where there will not be any ambiguity concerning their origin.

The INDEX of AUTHORS and Places cited is designed to show synoptically the general nature of the testimonies which are added to corroborate the statements in the volume; and it will also afford the young Scholar, to a certain extent, a knowledge of such authorities as will be of service to him in his future studies. The *Editions* referred to in the citations are specified in the Index. An Index of the SCRIPTURE citations did not appear to be necessary, especially as the references to Scripture are placed, by themselves, on the *margin* of the volume.

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OF THE AMERICAN EDITOR.

THE undersigned desires to state, precisely, for how much of this work Dr. Wordsworth is responsible, in order that that learned and excellent author may not be charged with any of his shortcomings or errors.

Of the changes which have been made from Dr. Wordsworth's copy, the most important was the suggestion of that gentleman himself. It consists in the substitution of an entirely new Third Part, on "The History, Constitution, and Civil Relations of the American Church." The original Third Part, was on "The Church of England in its Civil Relations." The change in this portion of the work has been, in compliance with Dr. Wordsworth's wishes, complete; and no use has been made of his work. "A Supplementary Chapter on the Relations of the Church of England to the State," has been added to the new Third Part; because it was thought desirable that young American Churchmen should be acquainted, historically, with the state of those relations; but even in the preparation of this chapter no use has been made of the original work.

The next most important change was the addition of a chapter, the longest in the book, "On Orders, Jurisdiction, and Mission;" important subjects, upon which the Editor thought that he had observed a great want of information in the American Church. This chapter appears in the second part, after Dr. Wordsworth's eighth chapter, and is distinguished as "Chapter VIII. *Bis.*"

Other changes, of less extent, have been made; which may be

divided into three classes, as they affect the text, by which we understand the questions and answers, not including the references to other works or other parts of the same; the notes; or the references, whether occurring in the text or the notes. With respect to the references there is a general change throughout the whole volume. Circumstances rendering it inconvenient to refer to the other parts of the book by pages, the questions have been numbered, and the references throughout have, with very few exceptions, been made to the answer, by the number of its question. A few references have been omitted, chiefly because they were to parts of the book which are themselves omitted, although there may be some exceptions to that rule. Only two references beyond the work, except those connected with answers and notes which are omitted, have been left out; they were both to the English Act of Uniformity. A few new references have been introduced, principally to American works or reprints, they do not exceed half a dozen, and are all among the notes, and it is believed all between brackets. In two or three instances an addition has been made to a reference, in order to distinguish that it was to an English formulary, when the passage did not occur in the American.

With respect to those notes which are appended to the portions of the text which have been retained, no changes, other than those spoken of under the head of references, have been made, except in four instances. In Part I. Chapter xv. answer 16, the Prayer for Unity, from the English service used on the anniversary of the accession of the sovereign, instead of being merely referred to, is printed at length. In Part II. Chapter vi. Question 6, page 222, a statement has been introduced from Camden as to the number of the Romanist Clergy who were deprived at the accession of Elizabeth. In Part II. Chapter. v. Question 6, page 210, a remark has been introduced, between brackets, assigning an additional reason why the Council of Trent is not œcumenical. In a fourth place, a passage from Hooker

which was verbally inaccurate has been made to conform to the original.

Of the text, the following portions have been omitted, carrying with them their dependent notes and references. In every instance the omission has been of entire questions and answers, leaving no portion of Dr. Wordsworth's work garbled or mutilated. All the omissions are made for the same reason, that they relate to the connexion of Church and State, and teach the doctrine received among Englishmen on that subject. They are six in number, viz.:

1. Part I. Chapter II. at the end of the chapter, page 29, one question, with its answers and notes, occupying about two pages, on the enforcement of Church laws, by the secular power.

2. Part II. Chapter III. between questions 5 and 6, on page 187, one question, with its answer and notes, occupying about a page and a half, on the supposed power of the government in placing Bishops.

3. Part II. Chapter III., at the end of the chapter, page 190, a question and answer with notes, about Ethelbert, and the rights of his successors, making not quite a page.

4. Part II. Chapter IV., between questions 6 and 7, page 198, two questions their answers and notes, on the royal supremacy, making about three pages.

5. Part II. Chapter IV., at the end of the chapter, page 199, one question with its answer and notes, on the papal and royal supremacy making about a page.

6. Part IV. Chapter I. in the place now occupied by question xi., page 391, six questions, with their answers and notes on the grounds of the authority of the English Prayer Book, making about two pages.

The additions, not including those already mentioned, have been five. Advantage has been taken of the numbering the questions, to distinguish the additions from the original text, by numbering Dr. Wordsworth's questions with the Arabic figures,

and those of the Editor with numeral letters. This rule extends to the substituted Part III. and the additional chapter in Part II. Every where the two portions of the work are kept perfectly distinct; whenever the reader comes to a question distinguished by a numeral letter, the original author is absolved from all responsibility, until the Arabic figures re-appear. The five additions are the following, viz.:

1. Fourteen questions with their answers and notes, on the visible and invisible Church, Part I. Chapter II., Questions xvi. to xxix., both inclusive, pages 16 to 26.

2. Fourteen questions on Councils, Part I. Chapter V. Questions iv. to xviii. both inclusive, pages 46 to 55.

3. One question and answer on the use of the Apocrypha, in the American Church, Part I. Chapter VI. Question xv., page 70.

4. Seven questions on absolution as understood by the American Church, Part I. Chapter XIV., Questions xii. to xviii., both inclusive, pages 149–154, at the end of the chapter.

5. One question, with answer and note, on the authority of the American Prayer Book, Part IV. Chapter I. Question xi. page 391.

In the indexes, the general plan of Dr. Wordsworth has been rigidly adhered to, and the details nearly as much as was practicable. They will, however, be found rather more full than his. In Index II. a brief notice has been generally introduced of the author cited, as a means of enabling young persons to form a more accurate estimate of the value of his authority. Where the Editor has had occasion to use an edition of any work, different from that used by the author, he has generally either added the name of the edition in brackets, or stated the fact yet more explicitly in Index II.

HUGH DAVEY EVANS.

Baltimore,
March 17, 1851.

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THEOPHILUS AMERICANUS.

PART I.

On the Church.

CHAPTER I.

ON THE NAME AND ATTRIBUTES OF THE CHURCH.

Q. 1. WHAT is the etymology and meaning of the English word CHURCH?

A. It is derived from the Greek word Κυριακὴ, a feminine adjective, from Κύριος, the *Lord;* and it means Κυριακὴ οἰκία, or the *Lord's House.*[1]

1 Pet. ii. 5. Heb. iii. 6. x. 21. 1 Tim. iii. 15.

[1] CASAUBON, Exercit. Baron. xiii. § xvii. Ecclesias primi Christiani vocabant *Dominica* et Κυριακὰ, unde mansit apud Anglos appellatio *Church.*

HOOKER, Eccl. Pol. V. XIII. 1. VALES. ad Euseb. Laud. Const. xvii. Bp. PEARSON on the Creed, Art. ix. Bp. BEVERIDGE, ap. Routh, Reliq. Sacræ, iii. 488; and on XXXIX Articles, Art. xix. vol. ii. 98, ed. Oxf. 1840.

The word Κυριακὸς occurs twice in the N. Test. 1 Cor. xi. 20, and Rev. i. 10. Κυριακὴ, in the Eastern Church, is the *Lord's* DAY, as *Dominica* and *Dimanche* in the Western. The German *Domkirche,* for the Basilica or Cathedral, seems to be a combination of both the Latin and Greek words for CHURCH, i. e., *Dominicum* (whence *il Duomo* in Italian) and Κυριακόν.

PART I.

Q. 2. Is there not another word, the same both in Greek and Latin, by which CHURCH is expressed?

A. Yes, ECCLESIA.

Q. 3. Whence is this word derived?

A. From the Geek ἐκ, *forth*, and καλέω, *to call.*

Q. 4. How is this word modified in living European languages?

A. In Italian it has become *Chiesa;* in French, *Eglise;* and in Spanish, *Iglésia.*

Q. 5. What did the word *Ecclesia* originally mean?

A. A Public Assembly; and it was specially applied to designate the Popular Assembly[1] at *Athens*, to which all free citizens were convoked, and which was summoned by Presidents (πρυτάνεις), each of whom (as ἐπαστάτης) held in rotation the keys[2] of the Civic Treasury and Archives and the State Seal.

[1] Bp. PEARSON on the Creed, Art. ix.
[2] JULIUS POLLUX, viii. 6. HERMANN'S Manual of Polit. Antiq. of Greece, § 127.

Q. 6. What do you infer from the two words, Κυριακὴ and Ἐκκλησία, with respect to the character of the Church?

A. That it is the Lord's House, or Common Assembly of His People, presided over by Persons intrusted with certain powers, and to whom men are convoked as the Athenians were to their *Ecclesia.*[1]

[1] FIELD on the Church, i. 5.
Bp. PEARSON on the Creed, Art. ix. *note.* Ἐκκλησία is the same with the κλητοὶ, or the company called and gathered together.

Q. 7. But is not the Christian Church something more than an *Assembly?*

A. Yes, the Church is indeed an *Assembly*, it

being *convoked;* but it is a permanent *Society*,[1] in that having been convoked it *never* will be *dissolved.*

[1] HOOKER, III. i. 14. The Church is *always* a Visible *Society* of men.

Q. 8. And this Assembly or Society is presented to us in Holy Scripture under what form?

A. As consisting of believing and baptized persons, continuing "steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers;" and who were thus reputed to be Members of the same Church, and to which were added (οἱ σωζόμενοι) such as were being saved.[1]

Acts ii. 41–47. xx. 7.

Acts ii. 47. See below, ch. iv. ans. 8.

[1] Bp. PEARSON, Lectiones in Acta Apostolorum, pp. 34, 35, ed. 1688. (in Act. i. 13; ii. 48.) Hæc nobis forma quasi atque imago primæ Ecclesiæ ab Apostolis congregatæ, formatæ, gubernatæ. Fide semel Apostolico sermoni habitâ per Baptismum in Ecclesiam admittebantur; in Ecclesiam admissi Cœtus Publicos frequentabant; in cœtu publico Doctrinæ Apostolorum sedulò attendebant; et Eucharistiæ participes fibant (*fractione panis,* i. e. Eucharistiâ, p. 34); Publicis denique et Communibus Orationibus in eodem Cœtu factis Deum colebant. Atque ita *Ecclesiis omnibus* usque ad consummationem sæculi *Exemplum* præbebant.

Q. 9. What are the designations by which the Church is described in the Apostles' and Constantinopolitan Creeds?

A. It is called ONE, HOLY, CATHOLIC, and APOSTOLIC (μία, ἁγία, καθολικὴ, Ἀποστολική).

Q. 10. How is the Church ONE, or United?

A. Inasmuch as all its members have one God and Father; and are united as sheep of one fold, under one Shepherd, and as members, under Christ their Head, of one Body, into which they are all baptized in one Spirit; and are all partakers of one Bread and of one Cup in the Holy Eucharist; have all one Faith,[1] and one Hope of their calling; are of one heart and one soul,

Ephes. iv. 6. John x. 16. Rom. xii. 5. 1 Cor. xii. 12. 20. 1 Cor. xi. 3. Eph. iv. 2–5. 1 Cor. x. 17. Jude 3.

PART I.

loving each other as Brethren, and keeping the unity of the Spirit in the bond of peace; walking by the same rule, and minding the same thing; united by the same[2] Apostolic government, discipline, and worship; and all living with this one aim, that they may with one mind and one mouth glorify God.[3]

Col. iii. 12–15. Acts iv. 32. 1 Pet. iii. 8. Eph. iv. 3. Phil. iii. 16. Acts ii. 41–47. Rom. xv. 6.

[1] S. IREN. adv. Hæres, i. c. iii. p. 46, Grabe. τουτο τὸ κήρυγμα καὶ ταύτην τὴν πίστιν, ὡς προέφαμεν, ἡ Ἐκκλησία καίπερ ἐν ὅλῳ τῳ κόσμῳ διεσπαρμένη παρειλειφυια ἐπιμελως φυλάσσει, ὡς ἕνα οἰκον οἰκουσα, καὶ ὁμοίως πιστεύει τούτοις ὡς μίαν ψυχὴν καὶ τὴν αὐτὴν ἔχουσα καρδίαν, καὶ συμφώνως ταῦτὰ κηρύσσει καὶ διδάσκει καὶ παραδίδωσιν ὡς ἓν στόμα κεκημένη.

S. CYPRIAN, Unit. Eccles. p. 108, Fell. Ecclesia una est quæ in multitudinem latius incremento fœcunditatis extenditur, quomodo solis multi radii, sed lumen unum, et rami arboris multi, sed robur unum tenaci radice fundatum, et cum de fonte uno rivi plurimi defluunt, numerositas licet diffusa videatur exundantis copiæ largitate, unitas tamen servatur in origine.

[2] TERTULLIAN, Apol. 39. Corpus sumus de conscientiâ religionis et disciplinæ unitate et spei fœdere.

S. CYPRIAN, ad Antonian. p. 112, Fell. Cum sit a Christo una Ecclesia per totum mundum in multa membra divisa, item Episcopatus unus Episcoporum multorum concordi numerositate diffusus—Ep. lxvi. Florentio, p. 168, Fell. Ecclesia a Christo non recedit, et illi sunt Ecclesia plebs sacerdoti adunata, et pastori suo grex adhærens, unde scire debes Episcopum in Ecclesiâ esse et Ecclesiam in Episcopo; et si qui cum Episcopo non sint in Ecclesiâ non esse, et frustrà sibi blandiri eos qui pacem cum sacerdotibus Dei non habentes obrepunt et latenter apud quosdam communicare se credunt; quando Ecclesia, quæ Catholica una est, scissa non sit neque divisa, sed sit utique connexa et cohærentium sibi invicem sacerdotum glutino copulata.

S. CYPRIAN, ad Cornel. Ep. 52. Nec remanere in Ecclesiâ possunt qui Deificam et Ecclesiasticam Disciplinam nec actûs sui conversatione nec morum pace tenuerunt.

HOOKER, III. i. 4, and 14. See below, chaps. ix. and x. and Pt. ii. ch. vi.

[3] BARROW on the Unity of the Church, p. 297, ed. 1683. PALMER on the Church, ch. iv. v.

Q. 11. How is the Church HOLY?

A. In respect to its Head, Christ; of its Holy Calling; of its Holy Baptism, wherein we are created anew after God in righteousness and true holiness; of the Holy Offices performed in it; of the Holiness of Life required from its members; of the "Inheritance, Holy and undefiled," which God has promised to them.

1 Pet. i. 15, 16. 2 Tim. i. 9. Eph. iv. 24. 2 Tim. ii. 19. 1 Pet. i. 4.

Q. 12. What is the derivation and meaning of the term CATHOLIC?

A. *Catholic* is from the Greek adjective καθολικὸς, *universal*, and is derived from the adverb καθόλου, *throughout*, which is from the preposition κατὰ, *according to*, and ὅλος, *whole;* and *Catholic* means *diffused throughout the whole*, or[1] *universal.*

[1] Bp. PEARSON ad S. Ignat. ad Smyrn. 8. "Prima *Catholicæ* Ecclesiæ mentio in Polycarpi Martyrio sub Marco Antonino, secunda in passione Pionii sub Decio," says Valesius; but, as Bp. PEARSON observes, the word had been previously used by S. Ignat. l. c.

Q. 13. How is the Church thus CATHOLIC or UNIVERSAL?

A. In respect of *time*,[1] as enduring throughout all ages, from the beginning till the end of the world. In respect of *place*,[2] as not limited, like the Jewish Church, to *one* People, but as comprehending those of *all* Nations who are in the main points of religion one and the same. In respect of *Faith*[3] and *Practice*, as teaching all truth, and as requiring holiness from all; and as ministering, by God's appointment, all His means of spiritual *Grace.*[4]

Matt. xxviii. 20. xxiv. 31.

Mark xvi. 15. Luke xxiv. 47. Rev. v. 9.

[1] S. CYRIL. HIEROS. Catechesis xviii. p. 296, ed. Ven. 1763. Καθολικὴ καλεῖται διὰ τὸ κατὰ πάσης εἶναι τῆς οἰκουμένης ἀπὸ περάτων γῆς ἕως περάτων, καὶ διὰ τὸ διδάσκειν καθολικῶς καὶ ἀνελλιπῶς ἅπαντα τὰ εἰς γεῶσιν ἀνθρώπων ἐλθεῖν ὀφείλοντα δόγματα περί τε ὁρατων καὶ ἀοράτων πραγμάτων ἐπουρανίων τε καὶ ἐπιγείων, καὶ διὰ τὸ πᾶν γένος

PART I.

ἀνθρώπων εἰς εὐσέβειαν ὑποτάσσειν ἀρχόντων τε καὶ ἀρχομένων, λογίων τε καὶ ἰδιωτῶν, καὶ διὰ τὸ καθολικῶς ἰατρεύειν μὲν καὶ θεραπεύειν ἅπαν τὸ τῶν ἁμαρτιῶν εἶδος, τῶν διὰ ψυχῆς καὶ σώματος ἐπιτελουμένων, κεκτῆσθαι δὲ ἐν αὐτῇ πᾶσαν ἰδέαν ὀνομαζομένης ἀρετῆς ἐν ἔργοις καὶ λόγοις καὶ πνευματικοῖς παντοίοις χαρίσμασιν.

[2] S. Aug. in Ps. lvi. (iv. p. 754, ed. Paris, 1835), Corpus Christi est Ecclesia, non ista aut illa, sed toto orbe diffusa, nec ea quæ nunc est in hominibus qui præsentem vitam agunt, sed ad eam pertinentibus etiam his qui fuerunt *ante nos* et his qui futuri sunt *post nos* usque *ad finem sæculi*. Tota enim Ecclesia constans ex omnibus fidelibus, quia fideles omnes sunt membra Christi, habet illud Caput positum in cœlis, quod gubernat corpus suum.

[3] S. Iren. v. xx. p. 430. Ecclesiæ quidem prædicatio vera et firma, apud quam una et eadem salutis via in universo mundo ostenditur. Huic enim creditum est lumen Dei.—Ubique enim Ecclesia prædicat veritatem.

[4] Archbp. Cranmer, Works, iv. p. 278, ed. Jenkyns, *De Ecclesiâ*. Bp. Bull, Corruptions of the Church of Rome, in answer to the Bp. of Meaux's (Bossuet's) Queries. Works, ii. p. 243, ed. Burton. Archbishop Potter on Church Government, p. 29, ed. 1724. Archdn. Manning, Unity of the Church, pp. 21–30.

See below, chap. iv. ans. 3 to 9.

Q. 14. Are the members of any *particular* or national Church (for example, of Italy, Greece, France, England, &c.) rightly called *Catholics?*

A. Yes; being Members of the Universal Church of Christ, they are Catholics,[1] *generally;* or, more *particularly*, Italian Catholics, Greek Catholics, French Catholics, and English or Anglo-Catholics.

[1] S. Pacian, Ep. 1, ad Sempronian. Christianus mihi nomen, *Catholicus* cognomen; illud me nuncupat, istud ostendit.

Q. 15. And what thence do you conclude concerning the claim often preferred by the Church of Rome to be called *the* Catholic Church?

A. The Church of Rome is a *part* of the

Catholic Church, as the other Churches before mentioned are; but neither the Church of Rome,[1] nor the Church of England, nor the Greek Church, nor any other *particular* Church, is *the* Catholic or Universal Church,[2] any more than a *Branch* is a *Tree*, or a *Hand* is the *whole Body*.

[1] S. HIERON. ad Evag. lxxxv. Et Galliæ, et Britannia, et Africa, et Persis, et Oriens, et India, et omnes barbaræ nationes unum Christum adorant, unam observant regulam veritatis. Si auctoritas quæritur, ORBIS major est Urbe.

CASAUBON, ad Cardinal. Perron. Epistol. p. 493, ed 1709. Romana, Græca, Antiochena, Ægyptia, Abyssina, Moscovitica, et plures aliæ *membra* sunt Ecclesiæ Catholicæ.—Mirandum igitur Romanam Ecclesiam jus omne Universitatis ad se trahere, appellationem Ecclesiæ Catholicæ sibi propriam facere, et reliquas omnes quæ in ullâ re a se disentiunt excludere communione suâ ac statim illas ad Catholicam nihil pertinere audacter affirmare.

NECESSARY DOCTRINE and Erudition for any Christian Man, Art. ix. A. D. 1543. And therefore the Church of Rome, being but a *several* Church, challenging the name of *Catholic above all other*, doeth great wrong *to all other Churches*, and doeth only by force support an unjust usurpation; for that Church hath no more right to that name than the Church of France, Spain, England, or Portugal, which be justly called Catholic Churches.

[2] THEOPHYLACT ad 1 Cor. xii. 27. *τὴν ἁπανταχοῦ τῆς οἰκουμένης καθολικὴν ἐκκλησίαν, ἧς τὸ σῶμα συνέστηκεν ἐκ τῶν ἁπανταχοῦ ἐκκλησιῶν.*

See below, Pt. ii. ch. i. and Pt. ii ch. viii.

Q. 16. How is the Church APOSTOLICAL?

A. As built on the foundation of the Apostles, Jesus Christ Himself being the Chief Corner Stone; Ephes. ii. 20. as continuing steadfastly in the doctrine of the Apostles, and in communion with them and their Acts ii. 42. *lawful* successors.[1]

[1] Revel. xxi. 14. And the wall of the city had *twelve* foundations (foundation-stones, *θεμελίους*, sc. *λίθους*), and in them names of the *Twelve Apostles* of the Lamb.

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S. IGNAT. ad Smyrn. 8. Ὅπου ἂν φανῇ ὁ ἐπίσκοπος, ἐκεῖ τὸ πλῆθος ἔστω . . . . οὐκ ἐξόν ἐστιν χωρὶς ἐπισκόπου, οὔτε βαπτίζειν οὔτε ἀγάπην ποιεῖν.

TERTULLIAN, de Bapt. c. 17. Dandi quidem (Baptismum) habet jus summus sacerdos, qui est Episcopus; dehinc Presbyteri et Diaconi, non tamen sine Episcopi auctoritate.

S. OPTATUS, II. 2, and 28, IV. 3, VI. 2.

See below, Pt. i. ch. ix. and x. Pt. ii. ch. iv. and ch. ix.

CHAPTER II.

ON THE ATTRIBUTES OF THE CHURCH AS VISIBLE AND MILITANT, AND AS INVISIBLE AND TRIUMPHANT.

Q. 1. How did you become a Member of this One, Holy, Catholic, and Apostolic Church?

Acts viii. 36. Matt. xxviii. 19.

A. By Baptism[1] with water, in the name of the Father, and of the Son, and of the Holy Ghost.

[1] HOOKER, III. i. 6. Entered we are not into the visible church before our admittance by the *door* of Baptism.

Bp. PEARSON in Acta Apostolorum, p. 33. (in Act. ii. 41.) Hi per Baptismum recipiebantur in Ecclesiam Christi, neque *alio modo unquam recipi potuerunt* aut *Christiani fieri;* quicquid in contrarium nuper deliravit Socinus.

Q. 2. Are all, who have been duly baptized, to be considered as continuing thenceforward in a state of Grace, and in the way to Salvation?

Eph. iv. 30. 2 Tim. i. 6. 1 Thess. v. 19. Luke vii. 30.

A. No. They were *placed* at Baptism in a state of Grace, and in the way to Salvation; but Baptism did not destroy their free will.[1] A man may quench the Spirit, and reject the good counsel of God towards himself (εἰς ἑαυτόν).

[1] S. AUGUSTIN, Tract. v. In Epist. Joannis, 6. Ecce

accessit *Sacramentum nativitatis* homo baptizatus; Sacramentum habet, et magnum Sacramentum, divinum, sanctum, ineffabile. Considera quale: ut novum hominem faciat dimissione omnium peccatorum. Attendat tamen in cor, si perfectum est ibi, quod factum est in corpore: videat si habet charitatem, et tunc dicat, *Natus sum ex Deo.* See also contra Faustum, xix. xii.

HOOKER, V. LVII. 4. Sacraments are not physical, but moral instruments of salvation; duties of service and worship which, unless we perform as the Author of grace requireth, they are unprofitable. Ibid. LIX. 2, LX. 2.

WATERLAND, Regeneration Stated and Explained, Works, vi. 361.

Q. 3. You have before said, (p. 4,) that the Church is *Holy;* may there, then, be *evil* men in the Church?

A. Yes. "All are not Israel who are of Israel." Rom. ix. 6. and ii. 28.

Q. 4. Will this state of things continue to the end of the world?

A. Yes. "[1]On *earth* the evil will ever be mingled with the good."

[1] XXXIX ARTICLES, Art. xxvi. HOOKER, III. I. 8.

Q. 5. How do you show this?

A. From the figures and parables by which the Church is described in Holy Scripture.

Q. 6. Mention some of these.

A. The Church is the Ark,[1] in which were clean and unclean animals; the Holy City, in which Jebusites remained mixed with God's faithful people; the Apostolic Company, in which was Judas, as well as Peter, James, and John. Gen. vi. 19. 1 Pet. iii. 20. Jos. xv. 63. Judges i. 21. Matt. x. 2–4.

[1] S. HIERON, adv. Lucifer, p. 428, ed. 1643. Ut in Arcâ Noë pardus et hædi, lupus et agni, sic in Ecclesiâ peccatores et justi . . . . Dies me deficiet si omnia Arcæ Sacramenta cum Ecclesiâ componens edisseram.

S. AUGUSTIN, Epist. CVIII. ii. p. 471. Agnoscamus Arcam quæ præfiguravit Ecclesiam; simul illic munda animalia simus; nec in eâ nobiscum etiam immunda portari usque in

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finem diluvii recusemus. *Simul* in *arcâ* fuerunt, sed *non* simul in odorem *sacrificii* de immundis obtulit Noë. Nec ideò tamen a mundis aliquibus arca ante tempus propter immunda deserta est.—*Corvus* tantum *arcam deseruit.*

OFFICE of Public Baptism, in the Book of Common Prayer. Wash *him* and sanctify *him* with the Holy Ghost, that he being delivered from Thy wrath may be received into the Ark of Christ's Church.

See below, ans. 8, and ch. iv. ans. 2.

Q. 7. You thence infer that a Church does not cease to be a Church by reason of the bad lives of some of its Members?

A. I do. St. Paul recognizes the Christian Society at Corinth to be a *Church*, although it contained within it, as he himself says, contentious persons, carnal, envious, striving, fornicators, litigious, insubordinate, sceptics concerning the Resurrection; and he calls the Galatians a *Church*, though some of their number had relapsed into Judaistical opinions. So the Church of Pergamus contained Nicolaitans, that of Thyatira a Jezebel; and that of Laodicea was lukewarm; yet they were still *Churches.*[1]

1 Cor. i. 2. iii. 3. v. 1. vi. 6. iv. 18. xv. 12.

Gal. i. 6. iv. 21. Rev. ii. 15. 20. iii. 16.

[1] S. HIERON, adv. Lucifer. p. 429. Galatas ad observationem legis traductos Apostolus iterum parturit; Corinthios resurrectionem carnis non credentes pluribus argumentis ad verum iter trahere conatur . . . . Angelo Ephesi deserta charitas imputatur. In Angelo Pergamenæ Ecclesiæ idolothytorum esus et Nicolaitarum doctrina reprehenditur. Item apud Angelum Thyatirorum Hiezabel prophetissa et simulacrorum escæ et fornicationes increpantur. Et tamen *omnes hos* ad *Pœnitentiam* Dominus hortatur sub comminatione quoque futuræ pœnæ nisi convertantur . . . . Numquid dixit, *Rebaptizentur*, qui in Nicolaitarum fide baptizati sunt?

HOOKER, V. LXVIII. 6.

Q. 8. You mentioned Scripture Parables; how then does this appear from any of them?

A. Our Blessed Lord describes the Church under the similitude of a Field in which Wheat

Matt. xiii. 30. Is. v. 2.

and Tares (i. e., ζιζάνια, which closely resemble the wheat) remain growing together until the Harvest. The Church is the Threshing-floor, in which lie Grains and Chaff mixed together[1] (the chaff often parting and obscuring the grain); a Fold, with both Sheep and Goats; a Net, in which are inclosed Fish of every kind, both good and bad; a Marriage Feast, with Guests both bad and good; a Vine, with fruitful and unfruitful branches; St. Peter's Sheet[2] let down from heaven, containing clean and unclean beasts; a great House, in which are vessels not only of gold and silver, but also of wood, some to honour, and some to dishonour.[3]

Matt. iii. 12. Matt. xxv. 32. Matt. iv. 19. xiii. 47. Matt. xxii. 10. John xv. 1. Acts x. 11. St. Aug. in John viii. 35. 2 Tim. ii. 20. Catena in Act. Oxon. 1838, p. 175, 177.

[1] FULGENT. de Fide ad Petrum, c. 43. Firmissimè tene *Aream* Dei esse Catholicam Ecclesiam, et intra eam usque in finem seculi *frumento mixtas paleas* contineri, hoc est bonis malos Sacramentorum communione misceri.

[2] S. AUGUST. contra Faust. lib. xii. 15. Quod cuncta animalium genera in *arcâ* clauduntur: sicut omnes gentes quas etiam *Petro* demonstratus *discus* ille significat, Ecclesia continet. Quod et munda et immunda ibi sunt animalia: sicut in Ecclesiæ Sacramentis et boni et mali versantur.

[3] S. CYPRIAN, ad Antonian. Ep. lv. p. 112.

S. AUGUSTIN, in S. Joann. Evangel. 61. De Fide et Oper. c. v. et in Ps. viii. et lv. et in Tichonii Regulam de *permixtâ Ecclesiâ*, t. iii. p. 101, ed Paris. Contra Faustum, viii. p. 386.

HOOKER, V. LXVIII. 6. Heresy and many other crimes, which wholly sever from God, do sever from the (Visible) Church of God in part only. To this, and no other purpose, are meant those *Parables* which our Saviour in the Gospel hath concerning mixture of vice with virtue, light with darkness, truth with error.

See below, ans. 10.

Q. 9. What are the moral and religious lessons to be learnt from this *mixed and imperfect* state of things?

A. We are to consider it as an exercise of our Faith. The *present mixture* ought to make us look

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forward to the time of *final separation*. The *Field* ought to remind us of the *Harvest*. We ought to carry our thoughts from the earthly *Threshing-floor* to the heavenly *Garner;* from the present *union* of the Sheep and Goats to their future *severance;* from the *Net*, we should look to the *Shore* to which it is to be one day drawn. This state of things is also to teach us other lessons, with respect to our fellow-men.

Q. 10. What are these?

A. We are to learn from it the duties of bearing and forbearing;[1] of remembering, that while there are many *bad* men in the Church, who *do appear*, there are many *good* ones who are *not* known to men as such; of taking care, that while we communicate with *sinful men*, we do not communicate with them in any *sin*;[2] of not disparaging or condemning a Church, much less of *separating*[3] ourselves from it, for the errors or vices of some of its members, but of endeavouring to promote its general welfare, and the repentance and amendment of particular members, by our prayers and our example.

1 Kings xix. 18. Rom. xi. 4.

[1] S. Aug. iv. 497 (addressing the Donatists.) *Tolera* et zizania si triticum es; tolera paleam si triticum es; tolera pisces malos inter retia si piscis bonus es. Quare ante tempus ventilationis avolasti? Quare ante tempus messis frumenta eradicâsti tecum? quare, antequam ad littus venires, retia disrupisti? Aug. v. 129. *Geme* in *areâ* ut *gaudeas* in *horreo*.

[2] S. August. Epist. cv. 16. Quos autem corrigere non valemus, etiamsi necessitas cogit pro salute cæterorum ut Dei Sacramenta nobiscum communicent, *peccatis* tamen eorum non communicemus, quod non fit nisi *consentiendo* et *favendo*. Sic enim eos in isto mundo, in quo Ecclesia catholica per omnes gentes diffunditur, quem *agrum suum* Dominus dicit, tanquam *zizania* inter *triticum*, vel in hac unitatis areâ tanquam *paleam* permixtam *frumento*, vel intra *retia* verbi et sacramenti tanquam *malos pisces* cum *bonis* inclusos, usque ad tempus *messis* aut *ventilationis* aut *littoris*

toleramus ne propter illos eradicemus et triticum, aut grana nuda ante tempus de areâ separata, non in horreum mittenda purgemus, sed volatilibus colligenda projiciamus; aut disruptis per schismata retibus, dum quasi malos pisces cavemus, in mare perniciosæ libertatis exeamus.

[3] S. CYPRIAN, de Unit. Eccles. p. 111. Nemo existimet *bonos* Ecclesiâ posse discedere. Triticum non rapit ventus; *inanes palcæ tempestate jactantur*. S. CYPRIAN, Epist. LIV. p. 99. Nam etsi videntur in Ecclesiâ esse zizania, non tamen impediri debet aut fides aut caritas nostra, ut, quoniam *zizania* esse in Ecclesiâ cernimus, ipsi de Ecclesiâ recedamus. *Nobis* tantummodo laborandum est ut *frumentum* esse possimus, ut, cum cœperit frumentum Dominicis horreis condi, fructum pro opere nostro et labore capiamus. Apostolus in Epistolâ suâ dicit: *In domo autem magnâ non solum vasa sunt aurea, et argentea, sed et lignea, et fictilia, et quædam quidem honorata, quædam vero inhonorata. Nos* operam demus, et quantum possumus laboremus, ut vas *aureum* vel *argenteum simus:* ceterum fictilia vasa confringere Domino *soli* concessum est, Cui et *virga ferrea data* est.

IDEM, Ep LIV. p. 99.

Q. 11. By what name is the Church called, in this condition upon earth?

A. It is called the *Visible Church.*

Q. 12. Why is it so called?

A. Because it is a visible "Congregation of faithful" or believing persons, "in which the pure *Word* of God is preached, and the *Sacraments* are duly administered[1] according to Christ's ordinance, in all those things that of necessity are requisite to the same," and which enjoys the right use of *Ecclesiastical Discipline.*[2]

[1] S. AUG. Brev. Coll. 3. Ecclesia est corpus vivum in quâ est Anima et Corpus: Anima significat interna dona Spiritûs Sancti: Corpus vero externam fidei professionem et sacramentorum communionem.

XXXIX ARTICLES, Art. XIX. HOOKER, III. I. 14.

[2] HOMILIES, p. 428 (Homily on Whitsunday.) See the passage cited below, chap. xiii.

King EDWARD VIth's Catechism, 1553. The marks of this Church are, first, pure preaching of the Gospel: then brotherly love; thirdly, upright and uncorrupted use of the

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Hence it appears, that although in the nineteenth Article cited above, the Church of England has specified only the two marks of Sacraments and the Word of God, yet she does not regard them as *sufficient* of themselves to constitute a visible Church, without the additional note of *discipline* and *government*, concerning which it may be well to cite the words of CASSANDER on the Augsburgh Confession, Art. vii. Quod autem subjicitur, ad veram Ecclesiæ unitatem satis esse consentire de *doctrinâ evangelii* et *administratione sacramentorum*, id *non satis* est ad schismaticos ab Ecclesiæ societate segregandos. Requiritur ad hanc unitatem Ecclesiæ præter *doctrinæ* et *morum* similitudinem etiam *unitas* animorum in quâ potissimum spectanda est obedientia quæ debetur Ecclesiarum Præfectis, qui inde usque ab Apostolis per successionem Ecclesiam Dei gubernandam et verbo vitæ pascendam susceperunt, qui etsi non semper eâdem fide officium suum præstiterunt, in illis tamen quæ officii sunt obtemperari illis necessum est, *tum in auditu veræ doctrinæ*, tum in *legitimo usu sacramentorum*, tum in *disciplinâ* et *correctione ecclesiasticâ*.—Hanc *tertiam* notam necessario requiri etiam hujus Confessionis (Augustanæ) auctor posteà agnovit, qui multis in locis, ubi de signis Ecclesiæ agit, tertio loco addit *obedientiam* debitam ministerio Evangelii seu Catholicæ Ecclesiæ.

GROTII Opera, iii. p. 566–7. See also his own adhesion to Cassander's remarks on this subject, *ibid.* p. 617.

Q. 13. For any other reason?

A. Yes, as distinguished from the *Invisible*[1] *Church.*

[1] S. HIERON. ad. Galat. i. p. 120. Noscendum Ecclesiam dupliciter dici posse, et eam quæ non habeat maculam et rugam et vere corpus Christi sit, et eam quæ Christi nomine absque plenis perfectisque virtutibus congregetur.

Archbishop CRANMER, Works, iv. p. 278. .

Bp. TAYLOR, x. p. 333, ed. 1828.

BARROW on the Unity of the Church, p. 296.

Q. 14. What do you mean by the *Invisible Church?*

A. I mean the family of God, both in earth and heaven; the city of the living God; the Spouse of Christ, without spot or wrinkle; the mystical Body of Christ, whose members are known to God, and to God alone, and whose names are written in heaven.[1]

Eph. ii. 19. Heb. xii. 22, 23. Rev. iii. 12. John iii. 29. Rev. xxi. 2. xix. 7.

[1] HOOKER III. i. ii. 4—8. That body consisteth only of *true* Israelites, true sons of Abraham, true servants and saints of God. VIII. i. 6.

Eph. v. 27. Rom. xii. 1. Eph. iv. 11–16. Col. ii. 19. John x. 14. 2 Tim. ii. 19. Luke x. 20.

Q. 15. You speak of the Visible and Invisible Church; are there then *two* churches?

A. No: these two terms describe *not two* Churches, but the one Church considered in two different states. The Church is *visible*, in that it *contains* persons existing only on *earth*, and known to *men* by certain visible tokens: it is *invisible*, in that it *consists* of persons *both* in *heaven* and *earth*, *from the beginning to the end of the world*, known to GOD,[1] but *not* clearly distinguishable by *men*. The Church is visible as far only as it is seen by men; it is invisible, as it is known by God. The former contains both bad and good; the latter consists of good only. In the former are *wheat* and *chaff*, *wheat* and *tares*, mixed together; in the latter, *wheat* alone. The one is the Church of the Called, the other of the Elect only.[2]

John x. 15. 27. 1 Cor. viii. 3. 2 Tim. ii. 19. Matt. xx. 16. Rev. xvii. 14.

[1] S. AUGUSTIN in Evangel. Joannis Tract. xii. 12. *Novit enim Dominus qui sunt Ejus:* novit qui permaneant ad coronam, qui permaneant ad flammam; novit in areâ suâ triticum, novit paleam; novit segetem, novit zizania.

S. AUGUSTIN, Breviculus Collat. 3. 10. Eadem ipsa una et sancta Ecclesia nunc est aliter, tunc autem aliter futura; nunc habet malos mixtos, tunc non est habitura.

[2] HOOKER, III. i. 9. For lack of diligent observing the difference, first, between the Church of God *Mystical* and the Church *Visible;* then, between the Visible (Church) sound, and (the same Visible Church) corrupted, sometimes more

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and sometimes less, the oversights are neither few nor light that have been committed.

Bp. PEARSON on the Creed, Art. ix. One and the same Church, in relation to different times, admitteth or not admitteth the permixtion of the wicked, or the imperfection of the godly.

Q. xvi. Does the Invisible Church, then, consist only of those who will be finally saved?

A. It consists of all who are at present in a state of salvation, from which, however, all on earth may, and some will, fall.[1]

[1] HOOKER, Ecc. Pol. III. i. 2. "That Church of Christ, which we properly term his body mystical, can be but one; neither can that one be sensibly discerned by any man, inasmuch as the parts thereof are some in heaven already with Christ, and the rest that are on earth (albeit their natural persons be visible) we do not discern under this property, whereby they are truly and infallibly of that body. Only our minds by intellectual conceit are able to apprehend that such a real body there is, a body collective, because it continueth in huge multitude; a body mystical, because the mystery of their conjunction is removed altogether from sense. Whatsoever we read in Scripture concerning the endless love and the saving mercy which God showeth towards his Church, the only proper subject thereof is this Church. Concerning this flock it is that our Lord and Saviour hath promised, 'I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hands.' They who are of this society have such marks and notes of distinction from all others, as are not object unto our sense; only unto God who seeth their hearts and understandeth all their secret cogitations, unto him they are clear and manifest. All men knew Nathanael to be an Israelite. But our Saviour piercing deeper giveth further testimony of him than men could have done with such certainty as he did. 'Behold an Israelite in whom is no guile.' If we profess, as Peter did, that we love the Lord, and profess it in the hearing of men, charity is prone to believe all things, and therefore charitable men are likely to think we do so, as long as they see no proof to the contrary. But that our love is sound and sincere, that it cometh from 'a pure heart and a good conscience, and a faith unfeigned,' who can pronounce, saving only the Searcher of all men's

hearts, who alone intuitively doth know in this kind who are His?"

Q. xvii. To what Church belong those everlasting promises of love, mercy, and blessedness?

A. To the Invisible.[1]

[1] HOOKER III. i. 3.

Q. xviii. What Church doth the duties which are enjoined on the Church concern?

A. The Visible, for it is only in this life that the duties so enjoined can be performed.[1]

[1] HOOKER, III. i. 3. "And as those everlasting promises of love, mercy, and blessedness belong to the mystical Church, even so on the other side when we read of any duty which the Church of God is bound unto, the Church whom this doth concern is a sensibly known company. And this Visible Church in like sort is but one, continued from the first beginning of the world to the last end. Which company being divided into two moieties, the one before, the other since the coming of Christ; that part, which since the coming of Christ, partly hath embraced and partly shall hereafter embrace the Christian Religion, we term as by a more proper name the Church of Christ. And therefore the Apostle affirmeth plainly of all men Christian, that be they Jews or Gentiles, bond or free, they are all incorporated into one company, they all make but *one body*. The unity of which visible body and Church of Christ consisteth in that uniformity which all several persons thereunto belonging, have, by reason of that *one Lord*, whose servants they all profess themselves, that *one Faith*, which they all acknowledge, that *one Baptism* wherewith they are all initiated."

Q. xix. To what Church do the promises that Christ will be with her even unto the end of the world, and that the gates of Hell shall not prevail against her, belong?

A. To the Visible; for Christ will be with the Invisible Church after the end of the world; and it is only in this world that we can conceive of the gates of Hell prevailing, since nothing of Hell can enter into Heaven.[1]

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[1] PALMER, On the Church, Pt. I. ch. 3, Vol. I. pp. 51, 52, Am. ed. "It is certain, in fact, that all the Fathers considered the Church as visible throughout the world in all its particular Churches or congregations. If, indeed, the Church of Christ had not been visible by Divine institution, it could not have been the light of the world or a witness of Christianity, and if it had ever ceased to be visible, the gates of hell might well have been said to have prevailed against it. If the Church of Christ, once exalted on the top of the mountains, and spreading herself from Judea to the ends of the earth, could have so far fallen away as to become the kingdom of Antichrist, wherein some few souls alone retained their Christianity in obscurity, while they externally united in the abominations of an Antichristian society; in such a case, it seems impossible to deny that the gates of hell must have prevailed against her. Were there no promise that the Church should be always visible, what assurance could we have that any existing community of Christians is a Church of Christ? It might be that the true Church still lurks unperceived in some corner, or that as yet its members are concealed amongst various communities of professing Christians. It might be that all existing visible Churches are Antichristian."

IBID. pp. 55, 56. "Finally, I proceed to show that the visibility of the Church is recognised by the British Churches and our theologians. The articles of the synod of London (1562) uniformly regard the Church as a visible society; as in the following passages: 'The visible Church of Christ is a congregation of faithful men, in the which the Word of God is preached, and the Sacraments be duly administered,' &c. . . . . 'As the Church of Jerusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred.' . . . 'The Church hath power to decree rights and ceremonies, and authority in controversies of faith.' . . . . 'It is repugnant to the Word of God, and the custom of the Primitive Church to have public prayer in the Church, or to minister the Sacraments in a tongue not understood of the people.' . . . . 'Although in the visible Church . . . . sometimes the evil have chief authority in the administration of the Word and Sacraments; yet forasmuch as they . . . do minister by his commission and authority, we may use their ministry.' . . . . 'That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful as a heathen and a publican, until he be openly reconciled by penance, and received into the Church.' 'Whosoever, through his judgment, wil-

lingly and purposely doth openly break the traditions and ceremonies of the Church.' . . . . 'Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites,' &c. In all these passages the Church is uniformly regarded as a *visible society*, in which the gospel is preached, the sacraments administered, a ministry presides, rites and ceremonies are decreed, controversies of faith determined, and offenders censured by authority. A visible association, visible sacraments, a visible priesthood, are all supposed to be instituted by Christ, and therefore essential to the church; and there is no trace of the notion that Christianity should ever lie concealed, a few scattered believers, surrounded and overpowered by a triumphant and universal apostacy."

BUTLER'S Analogy, Part ii. chap. i. "As Christianity served these ends and purposes when it was first published, by the miraculous publication itself, so it was intended to serve the same purposes in future ages, by means of the settlement of a visible church; of a society distinguished from common ones, and from the rest of the world, by peculiar religious institutions, by an instituted method of instruction, and an instituted form of external religion. Miraculous powers were given to the first preachers of Christianity, in order to their introducing it into the world; a visible Church was established in order to continue it, and carry it on successively throughout all ages. Had Moses and the prophets, Christ and his Apostles, only taught, and by miracles proved religion to their contemporaries, the benefits of their instructions would have reached but to a small part of mankind. Christianity must have been, in a great degree, sunk and forgot in a very few ages. To prevent this, appears to have been one reason why a visible Church was instituted; to be like a city upon a hill, a standing memorial to the world of the duty which we owe our Maker; to call men continually, both by example and instruction, to attend to it, and by the form of religion ever before their eyes, remind them of the reality; to be the repository of the oracles of God; to hold up the light of revelation in aid to that of nature, and propagate it throughout all generations to the end of the world.

AUGSBURG CONFESSION, Article viii. De Ecclesia. "Item docent, quod una sancta Ecclesia perpetuo mansura sit. Est autem Ecclesia congregatio sanctorum, in qua evangelium recte docetur et recte administrantur sacramenta." *Apud Palm. on Church*, vol. i. p. 52, *note*. *Am. Ed.*

CALVIN also declares that out of the visible Church there is no salvation. He says: "In symbolo, ubi profitemur nos

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credere Ecclesiam, id non solum ad *visibilem*, de qua nunc agimus, refertur, sed ad omnes quoque electos Dei."—Inst. iv. 1. s. 2. "Quia nunc de *visibili* Ecclesia disserere propositum est, discamus vel uno *matris* elogio quam utilis sit nobis ejus cognitio, imo necessaria, quando non alius est in vitam ingressus, &c. . . . . extra ejus gremium nulla est speranda peccatorum remissio, nec ulla salus," &c.—Ibid. s. 4. If salvation is only to be obtained in the *visible* Church, it follows that there must always be a visible Church. He adds, that "paternus Dei favor et peculiare spiritualis vitæ testimonium ad gregem ejus restringitur; ut *semper exitialis sit ab Ecclesia discessio*." IBID. pp. 53, 54, note.

Q. xx. Is it then the duty of Christians to be in communion with the Visible Church?

John xv. 4, 5, 6.

A. Yes; for our Blessed Saviour saith; "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me, I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." And again;—"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me. And the glory which Thou givest Me I have given them; that they may be one, as We are one. I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me."

John xvii. 20, 21, 22, 23.

Q. xxi. How do we become members of the Visible Church?

A. By Baptism, wherein we are made members of Christ, children of God, and inheritors of the Kingdom of Heaven; according to the words of our

Lord Jesus Christ; "Verily, verily, I say unto you, Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God."[1] CHAP. II. John iii. 5.

[1] HOOKER, Ecc. Pol. III. i. 6. "Now although we know the Christian faith and allow of it, yet in this respect we are but entering; entered we are not into the visible Church before our admittance by the door of Baptism. Wherefore immediately upon the acknowledgment of Christian faith, the Eunuch (we see) was baptized by Philip, Paul by Ananias, by Peter a huge multitude containing three thousand souls, which being once baptized were reckoned in the number of souls added to the visible Church."

Q. xxii. How do we enter into the Invisible Church?

A. By spiritual regeneration, which includes remission of sins and the gift of the Holy Ghost, and which is conferred in Baptism upon all infants, and upon all such adults as truly repent and come to God in that Holy Sacrament by faith; according to the same words of our Blessed Lord; "Except a man be born of water and the Spirit he cannot enter into the Kingdom of God," and also, according to his other words; "He that believeth and is baptized shall be saved."[1] John iii. 5. Mark xvi. 16.

[1] HOOKER, Ecc. Pol. V. lx. 2. "If outward Baptism were a cause in itself possessed of that power either natural or supernatural, without the present operation whereof no such effect could possibly grow, it must then follow, that seeing effects do never prevent the necessary causes out of which they spring, no man could ever receive grace before Baptism; which being apparently both known and also confessed to be otherwise in many particulars, although in the rest we make not Baptism a cause of grace, yet the grace which is given them with their Baptism doth so far forth depend on the very outward Sacrament, that God will have it embraced, not only as a sign or token what we receive, but also as an instrument or mean whereby we receive grace because Baptism is a Sacrament which God hath instituted in his Church to the end that they which receive the same might thereby be incorporated into Christ, and so through his most precious merit obtain as well that saving grace of

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imputation which taketh away all former guiltiness, as also that infused divine virtue of the Holy Ghost, which giveth to the powers of the soul their first disposition towards future newness of life."

IBID. V. lx. 3. "By Sacraments and other sensible tokens of grace we may boldly gather that He whose mercy vouchsafeth now to bestow the means, hath also long sithence intended us that whereunto they lead. But let us never think it safe to presume of our own last end by bare conjectural collections of his first intent and purpose, the means failing that should come between. Predestination bringeth not to life, without the grace of external vocation wherein our Baptism is implied. For as we are not naturally men without birth, so neither are we Christian men in the eye of the Church of God but by new birth, nor according to the manifest ordinary course of divine dispensation, new-born, but by that Baptism which both declareth and maketh us Christians. In which respect we justly hold it to be the door of our actual entrance into God's house, the first apparent beginning of life, a seal, perhaps, to the grace of Election, before received, but to our sanctification here a step that hath not any before it."

Q. xxiii. How can we be separated from the Visible Church?

A. By the Act of the Church in excommunication, or by our own act, in schism, heresy, or apostacy.

Q. xxiv. What is Excommunication?

A. It is a judgment of the Church, whereby an offender is excluded from her communion, as St. Paul delivered Hymeneus and Alexander unto Satan, that they might learn not to blaspheme. It rests on the authority of our Blessed Saviour, when He said to His Apostles, "Whosesoever sins ye remit they are remitted unto them, and whosesoever sins ye retain they are retained."

John xx. 23.

Q. xxv. Does excommunication finally and totally sever from the Visible Church?

A. No: While it continues, it shuts out from the Communion of the Visible Church; but it cannot totally sever from the Church itself into which the

man was received by the "One Baptism for the remission of sins." It proceeds on the judgment of the Church, that the Holy Spirit has been withdrawn from the sinner; it is therefore a very solemn and fearful act; but inasmuch as that judgment is not infallible, if it should afterwards appear by the continuing faith, and renewed repentance of the excommunicate, that the Holy Spirit has not been withdrawn from him, he may be again received into communion, and that without a new Baptism; which clearly shows that he has never ceased to be a member of the Church

Q. xxvi. What are the acts of the individual, whereby he may separate himself from the Visible Church?

A. There are three such acts; schism, which is making a division in the Body, by an unlawful refusal to hold communion with the Church, through that branch of it, to which, in the course of God's Providence, we properly belong; heresy, which is the rejection of any article of the Christian faith; apostacy, which is the total rejection of the Christian religion.[1]

[1] HOOKER. Sermon V. 11. "Men do separate themselves either by heresy, schism, or apostacy. If they loose the bond of faith, which then they are justly supposed to do, when they forwardly oppugn any principal point of Christian doctrine, this is to separate themselves by heresy. If they break the bond of unity, whereby the body of the Church is coupled and knit in one, as they do who wilfully forsake all communion with saints in holy exercises purely and orderly established in the Church, this is to separate themselves by schism. If they willingly cast off and utterly forsake both profession of Christ and communion with Christions, taking their leave of all religion, this is to separate themselves by plain apostacy."

Q. xxvii. Do these things separate totally and finally from the Visible Church?

A. No; for they are at most but lawful causes

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of excommunication, which would justify the Church in proceeding to that sentence. They cannot therefore produce any greater effect than the sentence itself. Moreover, it is manifest that the bond of union between heretics and schismatics and the Church is not completely broken, for that bond consists in a common faith and communion with one Body. Schismatics, as such, only sever the latter; heretics, as such, only the former, and that only partially, so far as it consists in those articles of faith which they deny. Apostates are in a much worse condition than either; but still, if God shall give them the grace of repentance, it is evidence that He hath not totally cast them off; they may therefore be restored to the Church on manifesting that repentance.[1]

[1] HOOKER. Ecc. Pol. V. lxviii. 6. "There is not the least contention and variance but it blemisheth somewhat the unity that ought to be in the Church of Christ, which notwithstanding may have not only without offence or breach of concord, her manifold varieties in rites and ceremonies of religion, but also her strifes and contentions many times and that about matters of no small importance; yea, her schisms, factions, and such other evils whereunto the body of the Church is subject, sound and sick remaining both of the same body, as long as both parts retain by outward profession that vital substance of truth which maketh Christian religion to differ from theirs which acknowledge not our Lord Jesus Christ the Blessed Saviour of mankind, give no credit to his glorious gospel, and have his Sacraments the seals of eternal life in derision.

Now the privilege of the Visible Church of God (for of that we speak) is to be herein like the ark of Noah, that, for any thing we know to the contrary, all without it are lost sheep; yet in this was the ark of Noah privileged above the Church, that whereas, none of them which were in the one could perish, numbers in the other as cast away, because to eternal life our profession is not enough. Many things exclude from the kingdom of God although from the Church they separate not."

IBID. "Throughout all ages heretics have justly been hated as branches cut off from the body of the true Vine,

yet only so far forth cut off as their heresies have extended. Both heresy and *many other crimes* which *wholly sever from God* do sever from the Church of God *in part only*. 'The mystery of piety,' saith the Apostle, 'is without peradventure great, God hath been manifested in the flesh, hath been justified in the Spirit, hath been preached to nations, hath been believed on in the world, hath been taken up to glory.' The Church, a pillar and foundation of this truth, which no where is known or professed but only within the Church, and they all of the Church that profess it. In the meanwhile it cannot be denied that many profess this who are not therefore cleared simply from all either faults or errors which make separation between us and the well-spring of our happiness. Idolatry severed of old the Israelites, iniquity those scribes and Pharisees from God, who, notwithstanding were a part of the seed of Abraham, a part of the very seed which God did himself acknowledge to be his Church. The Church of God may therefore contain both them which indeed are not his, yet must be reputed his by us that know not their inward thoughts, and them whose apparent wickedness testifieth even in the sight of the whole world that God abhorreth them. For to this and no other purpose are meant those parables which our Saviour in the Gospel hath concerning mixture of vice with virtue, light with darkness, truth with error, as well as openly known and seen as a cunningly cloaked mixture.

That which separateth therefore *utterly*, that which cutteth off *clean* from the visible Church of Christ is plain apostacy, *direct* denial, utter rejection of the whole Christian faith as far as the same is professedly different from infidelity. Heretics as touching those points of doctrine wherein they fail; schismatics as touching the quarrels for which, or the duties wherein they divide themselves from their brethren; loose, licentious, and wicked persons as touching their several offences or crimes, have all forsaken the true Church of God, the Church which is sound and sincere in the doctrine that they corrupt, the Church that keepeth the bond of unity which they violate, the Church that walketh in the laws of righteousness which they transgress, this very true Church of Christ they have left, howbeit not altogether left nor forsaken simply the Church upon the main foundations whereof they continue built, notwithstanding these breaches whereby they are *rent at the top* asunder."

Q. xxviii. How can we be separated from the Invisible Church?

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A. By the act of God in withdrawing his Holy Spirit from us as a punishment of our sins.

Q. xxix. Does this separate us totally and finally from the Invisible Church?

A. Yes, it does so, and so condemns us to Eternal death, provided the withdrawal be total. But we are not to decide in any particular case that this hath been done; for that matter relates to the secret counsel of God, and experience has shown that the grace of repentance has been given to very bad men.[1]

[1] ARTICLE XVI. Not every deadly sin willingly committed after Baptism, is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God (we may) arise again, and amend our lives. And therefore, they are to be condemned which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

Q. 30. By what other name is the Church on *earth* known?

Eph. vi. 10, 11, 12. Heb. xii. 22. Rev. ii. 10. 26. vii. 9.

A. It is sometimes called the Church *Militant*, as existing in a State of *Warfare* against evil, and as distinguished from what it will be in its future condition as *Triumphant* or *Glorified*.

Q. 31. Is there any *one single Visible Head* of the Church on earth?

Col. ii. 10. Ephes. i. 10. John iii. 29. x. 11. 1 Pet. v. 4. Matt. xxii. 9.

A. No. CHRIST is the Head of all Principality and Power; He is over all things to the Church, which is His Spouse, and has no other Head or Husband but Christ. He only "that hath the Bride is the Bridegroom."[1] He is the Chief Pastor. *If* Christ had appointed any one Visible Head over His Church, it is unaccountable that we should find nothing in Scripture concerning our own duty to the Supreme Head, where so much *is* said of

our duty to *temporal* governors, and to our spiritual Guides. But Christ never appointed any one Visible Head of the Catholic Church, any more than He did One Visible Monarch of the whole world; nor did the Christian Church ever hear of any supremacy over itself in one man, for six hundred years from the birth of Christ;[2] and when that supremacy began to be asserted, it brought with it great and innumerable calamities.[3]

[1] THEOPHYLACT in S. Joan. iii. Οὐδεὶς ἄλλος ἐστὶ νυμφίος εἰ μὴ μόνος ὁ Χριστὸς, πάντες δὲ οἱ διδάσκοντες νυμφαγωγοί εἰσιν ὥσπερ ὁ πρόδρομος· οὐδεὶς γὰρ ἄλλος δοτὴρ ἐστι τῶν ἀγαθῶν εἰ μὴ ὁ Κύριος· οἱ δὲ ἄλλοι πάντες μεσῖται καὶ τῶν παρὰ τοῦ Κυρίου δεδονένων ἀγαθῶν διάκονοι.

[2] Cardinal CUSANUS, de Concord. Eccles. ii. 34. Hoc (inquit Gregorius) temerarium nomen nullus adhuc Romanus Pontifex sibi arripuit. Sed Bonifacius III., qui fuit secundus a Gregorio, magnâ contentione demum a Phoca id obtinuit, ut Roma caput omnium Ecclesiarum diceretur, teste Platina in Bonif. III.

CRAKENTHROPE, Def, Eccl. Anglic. p. 167.

Bp. BULL, ii. 242. If a Visible Head were *necessary*, the Church did *not exist* for the *first six centuries after Christ*, during which that title was never heard of.

[3] HOOKER, VIII. iii. 6.

Bp. OVERALL'S Convocation Book, pp. 285–306.

Abp. LAUD against Fisher, sect. 26. The Church of England does not believe there is any necessity to have one Pope or Bishop over the whole Christian world; which, were it possible, she cannot think fit.

LESLIE, Letter on a Universal Bishop, xi. Christ appointed no universal Bishop over his Church, more than a universal monarch over the world.

See below Pt. ii. ch. ix.

Q. 32. But since the Church is *always* a Visible Society of men, united by visible tokens (above, ch. 2. ans. 12,) and since every Society requires a governing power for its own preservation, what is the power which governs the Visible Church?

A. The Church, as a whole, is subject, under

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Christ, to the Laws given her in Holy Scripture, and to those laws which (not contrary to Scripture) have been enacted by her for herself, and which have been generally received and put in use in the Church.

Q. 33. But Laws require living Interpreters and Executors: who then have this power in the Church?

A. The Bishops of the Church, convened in General and Provincial Councils; each having free and full spiritual jurisdiction in that *National Church*,[1] or *portion* of it, committed to his charge.

[1] Bp. OVERALL'S Convoc. Book, ed. Lond. 1690. p. 256. We have before laboured to make it manifest, that our Saviour Christ is the Creator of the world, and the Governor of it; that He hath redeemed and sanctified unto Himself His Church, whereof He is the sole Monarch; that He hath neither appointed any one Emperor under Him to govern the whole world, nor any one Priest or Archbishop to rule the whole *Catholic Church*; that, as in respect of Christ, the Creator, all the World is but one Kingdom, whereof He is the only King; so in respect of Christ our Redeemer, all that believe in His name, wheresoever they are dispersed, are but one *Catholic Church*; and that the said one *Catholic Church* is not otherwise visible in this world, than is the said one universal kingdom of Christ, the Creator of it, viz., by the several and distinct parts of them, as by *this* or that *National Church*, by this or that temporal kingdom. For our Saviour Christ, having made the external government of His Catholic Church, suitable to the government of His universal monarchy over all the world, hath, by the institution of the Holy Ghost, ordered to be placed in every kingdom, Archbishops, Bishops, and inferior Ministers, to govern the *particular Churches* therein planted . . . . . as He hath in like manner appointed Kings and Sovereign Princes, with their inferior Magistrates of divers sorts, to rule and govern His people under Him, in every Kingdom, Country, and Sovereign Principality. See also MASON, De Ministerio Anglicano, p. 278, 279, 419, 425. CASAUBON, de Lib. Eccl. c. 11. Epist. p. 179. BARROW, de Pot. Clavium, vol. iv. p. 46–49.

Bp. STILLINGFLEET'S Rational Account of the Grounds of Protest. Relig. fol. 1665, p. 301–303, on the words of

St. Cyprian, "Episcopatus unus est, cujus a singulis *in solidum* pars tenetur." When Cyprian makes the universal government of the Church to be but *one Episcopal office*, and that committed in the several parts of it with *full power* to particular Bishops, can any one be so senseless to imagine that he should ever think the government of the Church in general to depend upon *any one particular Church as chief over the rest?* And that the former words do really import such a full power in particular Bishops, over that part of the flock which is committed to them, appears from the true import of the phrase *in solidum;* a phrase taken out of the civil law, where great difference is made between an obligation *in partem* and *in solidum*, and so proportionably between a tenure *in partem* and *in solidum:* those things were held *in solidum*, which were held in full right and power without payment or acknowledgment. And in this speech he compares the government of the Church to an estate held by *several freeholders*, in which every one hath a full right to that *share* which belongs to him. Whereas, according to Romish principle, the government of the Church is like a manor or lordship, in which the several inhabitants hold at the best, by copy from the Lord, and they would fain have it *at the will of the Lord too.* CHAP. III.

Q. 34. And have the Bishops the power of putting these Laws in force?

A. Yes, *in foro conscientiæ*, by spiritual censures.

CHAPTER III.

ON THE DIGNITY AND GLORY OF THE CHURCH.

Q. 1. By whom was the Church founded?

A. By Jesus Christ. Matt. xvi. 18. Acts xx. 28. 1 Cor. xi. 16. Eph. iii. 10, 11, 21.

Q. 2. For what purpose?

A. In order that by it might be known the manifold wisdom of God, and that in it, by the

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salvation of men, there might be glory to Him for ever.

Q. 3. Whence appears the dignity and glory of the Christian Church?

A. From the titles before mentioned (chap. I.,) which indicate her Unity, Holiness, and Universality: from the promises made to her by God, that "all the Gentiles should come to her light;" that "Kings should be her nursing Fathers, and Queens her nursing mothers;" that "no weapon formed against her should prosper;" that "the Nation and Kingdom which will not serve her should perish and be utterly wasted;" and from other expressions by which she is described in Holy Writ, so that, therefore, the Psalmist says, "Glorious things are spoken of thee, thou City of God."

Is. lx. 3. 10. xlix. 23. liv. 17. lx. 12.

Ps. lxxxvii. 3.

LOWTH on Isaiah lxii. 1–12, and notes on Hosea ii. 19. S. AUG. de Civ. Dei, xvii. 28–35.

Q. 4. Mention some of these expressions?

A. She is there called the Body and Spouse[1] of Christ, the King's Daughter, the Queen at the right hand of the Messiah, the Lord's Vineyard, the Kingdom of Heaven, of God, of Grace, of Light; the Mountain of the Lord, to which all nations shall flow; the House built on a Rock, the Pillar and Ground of the Truth, the City of God, the Jerusalem which is above, which is the Mother of us all.

Rom. xii. 1. 5. 1 Cor. vi. 15. x. 17. xii. 12. 27. Rev. xix. 7. xxi. 2. xxii. 17. Micah. iv. 1, 2. Eph. i. 23. iv. 12. v. 23. 30. Ps. xlv. 9, 10. Matt. xx. 1. Is. v. 1. Ps. lxxx. 8. Matt. iv. 17. xvi. 19. xx. 1. Dan. ii. 44. Col. i. 13. Is. ii. 2. Matt. xvi. 18. vii. 24. 1 Tim. iii. 15. Heb. xii. 22. Gal. iv. 26.

[1] Bp. TAYLOR, Sermon xvii. The Marriage Ring, v. p. 254. *This is a great mystery*, but it is the symbolical and sacramental representation of the greatest mysteries of our religion. Christ descended from His Father's bosom, and contracted His Divinity with flesh and blood, and married our nature, and we became a Church, the Spouse of the Bridegroom, which He cleansed with His blood, and gave her His Holy Spirit for a dowry, and Heaven for a jointure; begetting children unto God by the Gospel. The Spouse

He hath joined to Himself by an excellent charity; He feeds her at His own table, and lodges her nigh His own heart; provides for all her necessities, relieves her sorrows, determines her doubts, guides her wanderings; He is become her Head, and she as a signet upon His right Hand. Here is the eternal conjunction, the indissoluble knot, the exceeding love of Christ, the obedience of the Spouse, the communicating of goods, the uniting of interests, the fruit of marriage, a celestial generation, a new creature. *Sacramentum hoc magnum est;* this is the Sacramental mystery, represented by the *holy rite of Marriage.*

Q. 5. But do not these latter titles refer to the *Invisible Church*, purified and glorified in heaven?

A. They do indeed specially belong to the Church, as she will be *hereafter* in a state of bliss; but they appertain also to the Universal Church upon Earth, for they describe that which she *is* in tendency, in endeavour, in desire, and in expectation.[1]

Eph. ii. 6. Col. i. 12.

[1] BARROW, Discourse concerning the Unity of the Church, pp. 296–7, ed. 1683.

CHAPTER IV.

ON SALVATION ONLY IN THE CHURCH.

Q. 1. WE have seen that the Visible Church is a *Society*, and since every Society has some essential *characteristic* by which it is distinguished from other Societies, what is that by which the Church is discerned?

A. The profession of the *true* Religion.[1]

[1] HOOKER, V. LXVIII. 6. Of the Visible Church of Christ

PART I. in this present world, we are thus persuaded; *Church* is a word which art hath devised thereby to sever and distinguish that society of men which professeth the *true religion* from the rest which profess it not.

Q. 2. And what is the essential characteristic of this profession of the true Religion?

A. It is faith in our LORD JESUS CHRIST, which distinguishes the *true* Religion from the *false;* and separates the Church from all other societies of men, such as Pagans, Jews, Mahometans, Infidels, and Apostates.[1] Hence it is that when a *name* was to be given to the members of the Church, to distinguish them from all others, they were called *Christians.*

Acts xi. 26.

[1] HOOKER, V. LXVIII. 6. There have been in the world, from the very first foundation thereof, but three religions, Paganism, which lived in the blindness of corrupt and depraved nature, Judaism, embracing the law which reformed heathenish impiety, and taught salvation to be looked for through one whom God in the last days would send and exalt to be Lord of all; [and Mahometanism, see Bp. Andrewes, Catechist. Doctr. p. 34;] finally, Christian belief, which yieldeth obedience to the Gospel of Jesus Christ, and acknowledgeth Him the Saviour whom God did promise. . . . Seeing, then, that *the Church* is a name which art hath given to *professors of true religion*, religion being a matter partly of *contemplation*, partly of *action*, we must define the Church, which is a religious society, by such differences as do properly explain the essence of such things, that is to say, by the object or matter whereabout the contemplations and actions of the Church are properly conversant. For so all knowledges and all virtues are defined. Whereupon because the *only object* which separateth ours from other religions is *Jesus Christ*, and whom none but the Church doth worship, we find that accordingly the Apostles do every where distinguish hereby the Church from infidels and from Jews, accounting them "which call upon the name of our Lord Jesus Christ" to be His Church.

If we go lower, we shall but add unto this certain casual and variable accidents, which are not *properly* of the *being*, but make only for the *happier and better* being of the Church of God, either in deed or in men's opinions and conceits. This

is the *error* of all *popish definitions* that hitherto have been brought. They define not the Church by that which the Church *essentially is*, but by that wherein *they imagine their own* more *perfect* than the *rest* are. Touching parts of eminency and perfection, parts likewise of imperfection and defect in the Church of God, they are infinite, their degrees and differences no way possible to be drawn unto any certain account. There is not the least contention and variance, but it blemisheth somewhat the Unity that ought to be in the Church of Christ, which notwithstanding may have not only without offence or breach of concord her manifold varieties in rites and ceremonies of religion, but also her strifes and contentions many times, and that about matters of no small importance, yea, her schisms, factions, and such other evils, whereunto the body of the Church is subject, sound and sick remaining both of the same body, as long as both parts retain, by outward profession, that vital substance of truth which maketh Christian religion to differ from theirs which acknowledge not our Lord Jesus Christ the blessed Saviour of mankind, give no credit to His glorious Gospel, and have His sacraments, the seals of eternal life, in derision. See also Bp. SANDERSON, Serm. iii. 26. (on 1 Pet. ii. 17.)

Q. 3. If we desire to be saved, is it necessary, that, if we are able, we should be members of the Christian Church?

A. It is.[1]

[1] S. CYPRIAN, Ep. iv. p. 9. Domus Dei una est; et nemini Salus nisi in Ecclesiâ esse potest. See also S. AUG. III. 1985, 1992, 2027.

Q. 4. How does this necessity appear?

A. From the nature of the case. Christ Himself having instituted a *Society* on earth, in which men are to receive the means of[1] grace and salvation, and having revealed no *other* way to this end, they who *will not enter* into, and *continue in*, this society, exclude themselves from participation in the privileges of the Gospel.

Ps. lxvii. 7. Is. xxv. 6. xxxvii. 32. Ezek. xiii. 9. Joel ii. 32. Eph. iv. 11.

[1] S. IREN. adv. Hæreses, iii. 40. Spiritûs Sancti non sunt participes qui non concurrunt ad Ecclesiam, sed semet

PART I. ipsos fraudant a vitâ. Ubi enim Ecclesia Dei ibi Spiritus Dei.

Q. 5. Does this assertion further rest on the express authority of any examples in Holy Scripture?

A. Holy Scripture presents us with many instances where God appointed *certain means* for men's preservation, and where *all* were *destroyed* who would not avail themselves of those means.

Q. 6. Mention some of these.

Gen. vii. 23. 1 Pet. iii. 21. A. It was *necessary* to *enter* and *remain in* the Ark (which is the type of the Church[1]) for safety from the Flood; it was *necessary* to have the door-post[2] sprinkled with blood, and that no one should go out of the doors,[3] in order to be safe from the sword of the destroying Angel; and it was *necessary* for the members of the family of Rahab[4] to *abide* in her house, if they wished to escape death.

Exod. xii. 7. 22. 26, 27. Jos. ii. 18, 19.

[1] TERTULLIAN, de Baptism. 8. Ecclesia est Arca figurata: v. de Idol. ad fin. S. CYPRIAN, Ep. lxix. p. 181. et Ep. lxxiv. p. 198. S. HIERON. ad Esa. xi: Quod Arca in Diluvio hoc Ecclesia præstat in Mundo. S. AUG. iv. p. 1315.—De Civ. D. xv. 27. Procul dubio Arca Noe figura est peregrinantis in hoc seculo Ecclesiæ, quæ fit salva per lignum in quo pependit Christus.

HOOKER, V. LXVIII. 6. The privilege of the visible Church is to be herein like the ark of Noah; that for any thing we know to the contrary, all without it are lost sheep.

[2] S. CYPRIAN, de Unit. Eccles. p. 110. Sacramentum Paschæ in Exodi lege nihil aliud continet quam ut agnus qui in figurâ Christi occiditur in domo unâ edatur. Nec alia ulla credentibus præter unam Ecclesiam domus.—Vid. et p. 182.

[3] S. IREN. i. 3. ORIGEN, in lib. Jesu. Naue, Hom. iv. Extra hanc domum, id est, extra Ecclesiam, nemo salvatur.

S. CYPRIAN, Ep. 69. Rahab typum portabat Ecclesiæ, cui dicitur, Omnis, qui *exierit* domus tuæ foras, reus sibi erit.—Quo sacramento declaratur, in *unam domum solam*, hoc est, in Ecclesiam, victuros colligi oportere.

Bp. PEARSON, on the Creed, Art. ix. As none were saved from the deluge but such as were within the Ark of Noah,

framed for their reception by the command of God; as none of the first-born of Egypt lived but such as were within those habitations, whose door posts were sprinkled with blood by the appointment of God for their preservation; as none of the inhabitants of Jericho could escape but such as were within the house of Rahab, for whose protection a covenant was made: so none shall ever escape the eternal wrath of God which belong not to the Church of God. These are the vessels of the Tabernacle, carried up and down, at last to be translated into and fixed in the Temple. CHAP. IV.

Q. 7. What do we learn from these examples?

A. We are taught by analogy, that, since God has appointed the Church to be the dispenser of the means of pardon, grace, and salvation to men, we cannot hope to escape death or inherit life, if we do not belong to it; that is, if we do not enter in, and abide in it.

Q. 8. But does it not appear directly from *Holy Scripture* that there is no sure way to salvation but in the Church?

A. Yes. The Church is called in Holy Scripture the Body of Christ: and while *it is* said in Scripture, that the Lord added to the *Church* such as were being *saved* (τοὺς σωζομένους), and that Christ is the *Saviour* of His *Body*[1] (σῶμα) the Church,[2] salvation is no where promised to those who are *not* members of that Body.[3] Col. i. 18. 24. Acts ii. 47.

[1] Ephes. v. 23. Σωτὴρ ΤΟΥ σώματος (where the connexion of the Greek words σῶμα and σώζω is made use of by the Apostle.) Col. i. 18. αὐτός ἐστι κεφαλὴ ΤΟΥ σώματος, τῆς Ἐκκλησίας. Hence οἱ σωζόμενοι (Acts ii. 47) are the *incorporated* into Christ's σῶμα or Body, the Church, and thus placed in a state of salvation.

[2] S. AUGUSTIN. in S. Joann. Evan. Tract. xxvi. 13. Vis vivere de Spiritu Christi? In Corpore esto Christi.

[3] Bp. PEARSON on the Creed, Art. ix. Christ never appointed two ways to heaven, nor did He build a Church to save some, and make another institution for other men's salvation.

Bp. TAYLOR on Repentance, vol. ix. p. 258. There is, in

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ordinary, no way to heaven but by serving God in the way which He hath commanded us by His Son; that is, in the way of the Church, which is His Body, of which He is the Prince and Head.

Q. 9. But may there not be *more* than *one* Church in which salvation is offered?

1 Cor. xi. 3. xii. 12. 27. Col. i. 18. 24. ii. 19. Ephes. iv. 12–25.

A. No: the Church is *Una*, *Universa*, and *Unica; United*, *Universal*, *and One only*. Christ is the Head of every man, says St. Paul. As one Head He has but *one* spiritual Body; and this Body, as the Apostle tells us, is the Church, and no one can "hold the Head" who is not in this Body. Further; the Church is called in Scripture the fulness of Him who filleth *all* in *all*. This *universal* fulness admits of *no other* fulness. Again; the Church is the Spouse of Christ, united for ever to Him, Who loved her and and gave Himself for her, and Who has *no other* or *second* Spouse besides that which He has sanctified and cleansed with water and the word, that He might present[2] *the* Church glorious to Himself, not having spot or wrinkle or any such thing. She is the one Spouse of one Husband.[3] There is one Fold and one Shepherd; "One Lord, one Faith, one Baptism; and thus the Church is One for us men and for our Salvation.[4]

Ephes. i. 23.

Is. lxii. 5.

Ephes. v. 25–27. 30. 32.

2 Cor. xi. 2. John x. 16. Ephes. iv. 5.

[1] S. AMBROSE, Hexaëm. iii. 1. Non *multæ* Congregationes sunt; sed *una* est Congregatio, *una* Ecclesia.

[2] Ephes. v. 27. ἵνα παραστήσῃ ἑαυτῷ ἔνδοξον ΤΗΝ ἐκκλησίαν. The force of the article in the original (expressive of the *oneness* of the Church) is to be observed.

[3] S. FIRMILIAN ap. Cyprian. p. 224. Neque enim *multæ* Sponsæ Christi; *una* est, quæ est Ecclesia Catholica, quæ *sola* generat Dei filios.

2 Cor. xi. 2. ἡρμοσάμην ὑμᾶς ἑνὶ ἀνδρὶ παρθένον ἁγνήν· φοβοῦμαι δὲ μήποτε, ὡς ὁ ὄφις Εὔαν ἐξηπάτησεν ἐν τῇ πανουργίᾳ αὐτοῦ, οὕτως φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἁπλότητος τῆς εἰς τὸν Χριστόν.

[4] CLEMENS ALEXANDRIN. Strom. vii. 17. Ἐκ τῶν εἰρημένων φανερὸν εἶναι γεγενῆσθαι μίαν εἶναι τὴν ἀληθῆ Ἐκκλησίαν τὴν τῷ ὄντι ἀρχαίαν, εἰς ἣν οἱ κατὰ πρόθεσιν δίκαιοι ἐγκαταλέγονται· ἑνὸς γὰρ ὄντος τοῦ Θεοῦ καὶ ἑνὸς τοῦ Κυρίου, διὰ τοῦτο καὶ τὸ ἄκρως τίμιον κατὰ μόνωσίν ἐπαινεῖται, μίμημα ὂν ἀρχῆς τῆς μιᾶς.—Καὶ ἡ ἑξοχὴ τῆς Ἐκκλησίας καθάπερ ἡ ἀρχὴ τῆς συστάσεως κατὰ τὴν μονάδα ἐστὶν πάντα τὰ ἄλλα ὑπερβάλλουσα καὶ μηδὲν ἔχουσα ὁμοῖον ἢ ἴσον ἑαυτῇ.

S. CYPRIAN, Ep. lxxiv. p. 216. Fell. Deus unus et Christus unus, et una Spes et Fides una, et una Ecclesia. See ibid. p. 83. Sacerdotium novum fieri præter unum altare et unum Sacerdotium non potest. S. CYPRIAN. Ep. lxix. p. 181, ed. Fell. Quod autem Ecclesia *una* sit declarat in Cantico Canticorum Spiritus Sanctus, ex personâ Christi dicens, UNA *est Columba Mea.* De Unit. Eccl. p. 119.

S. OPTATUS, i. 7. Præter unam Ecclesiam altera non est.

S. HIERON. Esa. xix. Cuncta altaria quæ contra Ecclesiæ eriguntur altare, sciamus esse non Domini.

S. AUGUSTIN, Serm. cxxv. Quia *unica* est Ecclesia, per totum orbem unitas salvatur. Ab unitate ergo noli recedere, si non vis esse immunis a salute.

Bp. PEARSON on the Creed, Art. ix. Except a man be of the *Catholic Church,* he can be of *none.* For being the Church which is truly Catholic containeth within it *all* which are truly Churches, whosoever is not of the Catholic Church cannot be of the true Church. Whatsoever Church pretendeth to a *new beginning,* pretendeth at the same time to a new Churchdome; and whatsoever is so *new,* is *none.*

Q. 10. What other evidence have we of this truth from Holy Scripture, as interpreted by the Fathers of the Church?

A. The Church was prefigured by Eve, "the Mother of all living:" and, as there is no way of being *naturally* born, as *men,* but by descent from Adam and Eve, so is there no way of being *spiritually* born as *Christian men,* but from Christ and the Church.[1] As Adam was united to Eve, so is Christ, "the second Adam," to His Church, and no one belongs to Christ who does not belong to Christ's Church. "Christianus non est qui in

Gen. iii. 20.

Gal. iv. 21. Rev. xxi 2. 1 Cor. xv. 47.

Matt. xix. 6.

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Christi Ecclesiâ non est."[2] What God hath joined together, let not man put asunder.

[1] ORIGEN, ap. Routh, Rel. Sacr. iii. 265. S. METHODIUS, Conviv. Virg. iii. 8. Galland. Bibl. P. P. iii. p. 688.

S. HIERON. ad Ephes. c. v. Quomodo de Adam et uxore ejus omne hominum nascitur genus, sic de Christo et Ecclesiâ omnis credentium multitudo generata est. S. CHRYSOST. in Ephes. c. v. p. 864, Savil. S. AMBROS. in S. Luc. iii. 22. Adam novissimus Christus est: Costa Christi vita Ecclesiæ. Hæc est Eva mater omnium viventium. S. AUG. Serm. xxii. Parentes qui nos genuerunt ad mortem, Adam et Eva; parentes qui nos genuerunt ad vitam, Christus et Ecclesia. Vide et t. iv. p. 498, et Tractat. in S. Joh. xi. et. c. Faustum, xiii. 8. S. AUG. in S. Joann. Tract. ix. Dormit Adam ut fiat Eva; moritur Christus ut fiat Ecclesia. Dormienti Adæ fit Eva de latere; mortuo Christo lanceâ percutitur latus ut profluant sacramenta quibus formetur Ecclesia.

HOOKER, V. LVI. 7. The Church is in Christ, as Eve was in Adam. Yea, by grace we are in Christ and in His Church, as by nature we are in our first parents. God made Eve out of Adam. And His Church He framed out of the very flesh, the very wounded and bleeding side, of the Son of Man. His body crucified and His blood shed for the life of the world, are the true elements of that heavenly being which maketh us such as Himself is of whom we come. See also CUDWORTH'S Works, Tom. ii.

Bp. BEVERIDGE on Article XXV. ii. p. 210.

[2] S. CYPRIAN, ad Anton. p 112.

Q. 11. What was the Judgment of the primitive Church upon this point?

Below, chap. vi. vii. viii. xiii. xiv. xv.

A. It declareth in its Creeds,[1] that the means of grace and salvation could only be obtained in the Church; that remission of sins could only be had there; that the Sacrament of the Eucharist,[2] the graces of the Spirit,[3] and the Word of God,[4] pure and incorrupt, could be received only in the Church; that Prayer could only be offered up acceptably to God, and that Benediction could only be received, in Communion with the Church of Christ.[5] In the words of St. Jerome,[6] "Qui matrem Ecclesiam contempserit, morte morietur."

And in those of St. Augustine, "Sanctus mons Dei sancta Ecclesia ejus; qui non ei communicant, non exaudiuntur ad vitam æternam." And of St. Ambrose,[7] "Ecclesia est Corpus Christi; et ille negat Christum, qui non omnia, quæ Christi sunt, confitetur." And of St. Augustine[6] again, "Ecclesia Catholica sola corpus est Christi, cujus Ille Caput est et Salvator corporis Sui. *Extra* hoc corpus *neminem* vivificat Spiritus Sanctus." "*Nulla salus, nisi in Ecclesiâ*," was the concurrent language of all Christian antiquity; and in the words of St. Cyprian,[8] and of St. Augustine,[6] "*Nemo potest habere* Deum Patrem, *qui non habet* Ecclesiam Matrem."

[1] S. CYPRIAN, ad Magn. Credis remissionem peccatorum ei vitam æternam per sanctam Ecclesiam.

S. AUG. Enchir. vi. p. 379. Extra Ecclesiam non remittuntur peccata: ipsa nam proprie Spiritûs Sancta pignus accepit sine quo non mittuntur peccata.

KETTLEWELL on the Creed, pt. ii. chaps. vi. and vii. pp. 323–335, ed. 1713.

[2] S. IGNAT. ad Ephes. v. ἐὰν μή τις ἦ ἐντὸς τοῦ θυσιαστηρίου, ὑστερεῖται τοῦ ἄρτου τοῦ Θεοῦ. Cf. ad Trall. c. vii.

[3] S. IREN. iii. 40. Spiritûs non sunt participes qui non concurrunt ad Ecclesiam; qui non participant eum neque a mammillis Matris nutriuntur in Vitam, neque percipiunt de Corpore Christi procedentem nitidissimum fontem, sed effodiunt sibi lacus detritos de fossis terrenis, et de cœno putridam bibunt aquam, effugientes fidem Ecclesiæ—nunquam scientiam stabilem habentes, non fundati super unam Petram sed super arenam.

[4] S. IREN. iii. 4. Non oportet apud alios quærere Veritatem, quam facile est ab Ecclesiâ sumere, cum Apostoli quasi in depositorium dives plenissimè in eam contulerint omnia quæ sint Veritatis, uti omnis quicunque velit sumat ab eâ potum vitæ. Hæc est vitæ introitus. Omnes autem reliqui fures sunt et latrones.

[5] S. PROSPER AQUIT. in Psalm cxlvii. 13. *Benedixit filios in te.* Extra Jerusalem nulla benedictio est: quia non sanctificatur nisi qui Ecclesiæ quæ est Christi corpus unitur.

[6] S. HIERON, in Mich. vii. i. S. AUGUSTIN. iv. p. 520. vi. p. 976. in S. Joann. 118. c. Lit. Petil. c. 38.

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[7] S. AMBROSE in S. Luc. iv. c. 9. S. CYPRIAN, p. 96. ed. Fell. Cum Apostolus (Ephes. v. 31) Christi pariter atque Ecclesiæ unitatem individuis nexibus cohærentem sanctâ suâ voce testatur, quomodo potest esse cum Christo qui cum sponsâ Christi et in Ejus Ecclesiâ non est?

[8] S. CYPRIAN, p. 109. p. 119, ed. Fell.

Bp. ANDREWES, Sermon on Matt. vi. 17. This is sure: "*No man hath God to his Father, that hath not the Church for his mother;*" and that once or twice in the Proverbs order is taken, as to "*keep the precepts of our Father, so not to set light by the laws of our Mother.*" *Ira Patris* and *dolor matris* are together in one verse; "he that grieves her angers Him."

Q. 12. You say that there is no salvation but in the Church, and that the Church is distinguished from all other Societies by Faith in our Lord Jesus Christ, do you hereby intend to say that all who were born *before* the coming of Christ, and all who since His Incarnation have remained in ignorance of Him, are excluded from all hope of salvation?

A. No: certainly not. The Church consists of the *covenanted People* of God in *all countries and ages*, whether *before* or *after* the coming of Christ: and the object of its Faith has ever been one and the same, JESUS CHRIST. The members of the Church *before* His coming believed in Him *to come;* we believe in Him *having come.* The *seasons* of the Church are changed, but her *faith* is unchanged and unchangeable,[1] and we doubt not that by that faith men have been saved in every age and country of the world.

John viii. 56. 1 Cor. x. 1–4. 2 Cor. iv. 13. Heb. xi. 7–35.

[1] S. AUG. Tract. in Joann. xlv. iii. p. 2131. *Ante* adventum Domini Nostri Jesu Christi, quo humilis venit in carne, præcesserunt justi, sic in eum credentes *venturum*, quomodo nos credimus in eum qui *venit*. *Tempora* variata sunt, non *fides*. Diversis quidem temporibus sed per unum fidei ostium videmus ingressos. See also S. AUG. ii. pp. 415, 420, and above, pp. 5, 6, and p. 16. S. IREN. iv. 13–24. Bp. BARLOW's Remains, 582–592.

XXXIX Articles. Art. viii. Both in the *Old* and *New* Testament everlasting life is offered to mankind by Christ. CHAP. IV.

Q. 13. But what then do you say of those who remain in entire ignorance of Christ?

A. I do not venture to say any thing, except that man's responsibilities vary with his privileges, and that Christ's merits and mercy are infinite,[1] and that they are in God's hands and not in ours. Our duty here, is to adore in silence the depth of the riches of the wisdom and knowledge of God, and to discharge those *practical duties* which the consideration of their case forces upon us. Luke xii. 48.

[1] Barrow, Sermons on Universal Redemption, iii. p. 464. Bp. Butler, Analogy, Pt. ii. chap. vi. Macknight and Whitby on Rom. ii. 14, and Eph. ii. 3.

Q. 14. What are these?

A. First the duty of thankfulness to God, that "He hath called *us* with a holy calling to His kingdom and glory," by admitting us into Covenant with Himself in Jesus Christ; next, since it is revealed unto us in Scripture, that[1] "no one cometh unto Him but by Christ, Who is the Way, the Truth and the Life, and that there is none other Name given under heaven whereby men may be saved," we are bound to commiserate the condition of those who have not been admitted into this covenant; and, thirdly, to pray[2] God for them, and to do all in our power to promote the cause of Christian *Missions*, in order that all the nations of the world may be brought within the pale of the Church, and become one fold, under one Shepherd, Jesus Christ. 2 Tim. i. 9. 1 Thess. ii. 12. John xiv. 6. Acts iv. 12.

[1] Casaubon, Exerc. Baron. p. 3. Credendum sane, etiam *ante* natum è B. Virgine Dominum, alios quoque salutis factos esse participes, *paucos, qui vel apparent in Scripturis, vel in genere humano latent*, ut ait B. Augustinus in Epistolâ 99,

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ad Euodium Episcopum ; sed illud quoque simul credendum, neminem ullâ unquam ætate ad spiritalem Jerusalem pertinuisse, *nisi cui divinitùs revelatus fuerit unus Mediator Dei et hominum, homo Christus Jesus ; qui venturus in carne, sic antiquis sanctis prænuntiabatur, quemadmodum nobis venisse nuntiatus est,* ait idem Augustinus, de Civit. Dei, lib. XVIII. cap. xlvii., et in Epistolâ 28, ad Hieronynum, verba illius sunt: *Certes sum, non esse animam ullam in genere humano cui non sit necessarius ad liberationem Mediator Dei et hominum, homo Christus Jesus.*

XXXIX ARTICLES. Art. xviii. *Of obtaining eternal salvation only by the name of Christ.* They also are to be had accursed, that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.

[2] LEO MAGNUS, ed. Lugduni, 1700, tom. i. pp. 8, 9. De Vocat. omn. Gent. lib. I. cap. xii. *Supplicat* ubique Ecclesia Deo non solum pro sanctis et in Christo jam regeneratis, sed etiam pro omnibus *infidelibus* et inimicis crucis Christi, pro omnibus idolorum cultoribus, pro omnibus qui Christum in membris ipsius persequuntur, pro Judæis quorum cæcitati lumen Evangelii non refulget, pro hæreticis et schismaticis qui ab unitate fidei et charitatis alieni sunt. Quid autem pro istis petit, nisi ut relictis erroribus suis convertantur ad Deum, accipiant fidem, accipiant charitatem, et de ignorantiæ tenebris liberati, in agnitionem veniant veritatis?

See the Third Collect for Good Friday in the BOOK OF COMMON PRAYER.

CHAPTER V.

ON ERRORS IN THE CHURCH.

Q. 1. CAN the Church *fail?*

Rev. ii. 5. Matt. xvi. 18. It. xxviii. 20.

A. No. *Particular* Churches *may* fail,[1] but the entire *Catholic* Church *cannot;* for it is Christ's Body; and He has promised that "the

gates of hell shall not prevail against it," and that He will be with it "always, even unto the end of the world." The Church is subject to viccissitudes, but cannot be destroyed; its Light[2] may wane, but shall never be extinct. The seven-branched Candlestick of the Universal Church will always stand, though *any one* of its branches may be removed from its socket, and another branch planted in its room.

Luke xviii. 8. 2 Thess. ii. 3. 1 Tim. iv. 1. 2 Pet. ii. 2. Rev. xii. 4. Ib. xiii. 8.

[1] Abp. BRAMHALL, i. 43. There is a vast difference between the Catholic Church, and a patriarchal one. The Catholic Church can never fail; any patriarchal Church may.

[2] S. AMBROS. Hexaëm. iv. 2, and iv. 8. Ecclesia sicut Luna defectus habet et ortus frequentes, sed defectibus suis crevit. S. AUG. Ep. 48, ad Vincent. Ecclesia aliquando obscuratur et tanquam obnubilatur scandalorum multitudine.

WALDENSIS, Doct. Fid. i. 2, 2, c. 19. Nulla Ecclesia est indefectibilis in fide nisi symbolica seu universalis. Aliæ omnes errare possunt et deficere.

Q. 2. Can the Church *err?*

A. The Invisible Church, or company of God's elect People, is safe from error; and the *entire visible* Church cannot err; but it may be so much affected by the depraved lives, corrupt tenets, or violent passions of many of its members, that its true voice may at times *falter* or be *suppressed;*[1] and though there will be always truth in it by reason of Christ's perpetual presence in the Church, and as it is "the pillar and ground of the truth," yet *that truth* will be more or less generally and publicly *apparent* at different times. Christ Himself has spoken of the time when Iniquity will abound and Charity will wax cold, and the Faith will be hard to find.[2] He has said that as it was in the days of Noah and of Lot, so will it be at his Second Coming, the circumstances of which were

John x. 29. 1 Pet. i. 5. Matt. xxiv. 11. 24. 2 Tim. iii. 1.

Ps. xlvi. 5. 1 Tim. iii. 15. Joel ii. 15. Obad. 17.

Luke xviii. 8. xvii. 26. Matt. xxiv. 3, &c. Gen. vii. xix. 1 Tim. iv. 1. 2 Thess. ii. 3–5. Acts ii. 19–21.

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prefigured by the calamities suffered at the taking of Jerusalem. St. Paul has spoken in like manner of "perilous times" for the Church. Though there will be always grain in the threshing-floor of the Church, yet the chaff may sometimes nearly hide it; though wheat will be ever in the field, yet it may sometimes be *almost* choked with tares. Therefore, though the *Universal* Church cannot err, yet any *particular*, and even the *representative*, Church (i. e., the Church as *represented* by Councils) may.[3]

[1] S. AUG. lib. ii. c. 3. de Bapt. c. Donat. Provincialia Concilia emendari, posse per Plenaria, et Plenaria priora per posteriora. FIELD, On the Church, iv. c, 5. CRAKANTHORPE, Vind. Eccles. Anglican. p. 19. Bp. PEARSON, on the Creed, Art. ix. p. 343. (ed. 1715.)

[2] S. HIERON. in cap. 2. Sophon. Veruntamen veniens Filius hominis, putas, inveniet Fidem supra terram? Non mirabitur de externâ Ecclesiæ vastitate, quod regnante *Antichristo* redigenda sit in solitudinem? S. AMBROSE in Luc. xxi. 25.

S. AUG. de Civ. Dei, x. 8. Antichristi tempore Diabolus solvendus; et proinde gravior erit illa persecutio, quanto crudelius potest sævire solutus quam ligatus. IDEM, Tract. in S. Joann. xxv. p. 1966.

[3] XXXIX ARTICLES. Art. xxi. General *Councils* may err. Art. xix. As the Church of Jerusalem, Alexandria, and Antioch, have erred, so also the Church of Rome has erred, not only in their living and manner of ceremonies, but also in matters of faith. Abp. LAUD against Fisher, p. 114. sect. 22; p. 134, sect. 25, and p. 185, sect. 31–33, ed. Oxf. 1839. Bp. BEVERIDGE on xixth and xxist articles.

Q. 3. But if the representative Church may err, what is the use of General or Œcumenical Councils in which the Universal Church is represented?

A. Very great: first, though the representative Church *may* err,[1] yet it is not to be *presumed* that it *will* err, but that it will *not;* and we *know* that such Councils are of Apostolic institution, and

Below, Pt. ii. ch. ix. at end.

have been eminently serviceable for the maintenance of truth, and suppression of error; and though, *à priori*, it be admitted that they *may err*, yet, *à posteriori*, it is to be believed that they *have not erred* in whatever, having been decreed by them, has been *universally received* in the Church, as, for example, the doctrinal canons of the first four General Councils; and though it should be *thought* that they are in error, yet, until the error be *plainly shown* to be against Scripture,[2] *private opinions* are to give way to *Public Authority*, for the sake of peace and for the end or avoidance of strife.[3] Though the Church *may* err, it does not follow that she is not to be *obeyed;* for *mater* errans *mater est.* In *controverted* points we must stand by the determination of the Church, (unless, as has been said, it is clearly against Scripture,) for the sake of the preservation of her Peace and Unity, which is of the very essence of Christianity.

[1] XXXIX ARTICLES. Art. xxi.

[2] S. ATHANAS. de Syn. Arim. et Seleuc. p. 673.

S. HIERON. in Epist. Galat. Spiritûs Sancti doctrina est, quæ canonicis literis est prodita, contra, quam si quid statuant *Concilia,* nefas duco.

[3] HOOKER, II. VII. 5. For it to have been deceived is not impossible.

HOOKER, Preface, ch. vi. 3. Ye will perhaps make answer, that being persuaded already as touching the truth of your cause, ye are not to hearken unto any sentence; no, not though angels should define otherwise, as the blessed Apostle's own example teacheth. Again, that man, yea, Gal. i. 8. *Councils may err;* and that, unless the judgment given do satisfy your minds, unless it be such as ye can by no further argument oppugn; in a word, unless you perceive and acknowledge it yourselves consonant with *God's Word;* to stand unto it, not allowing it, were to sin against your own consciences.

But consider, I beseech you, first, as touching the *Apostle,* how that, wherein he was so resolute and peremptory, *our* Lord Jesus Christ made manifest unto him, even by intuitive revelation, wherein there was no possibility of error.

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. . . . . .

Neither wish we that men should do any thing which in their hearts they are persuaded they ought not to do, but *this persuasion* ought (we say) to be *fully settled* in their hearts, *that* in litigious and controverted causes of such quality, the will of God is to have them do whatsoever the *sentence of judicial and final decision* shall determine; yea, though it seem in their private opinion to swerve utterly from that which is right; as, no doubt, many times the sentence amongst the Jews did seem unto one part or other contending, and yet in this case God did then allow them to do that which in their private judgment it seemed, yea, and perhaps truly seemed, that the law did disallow. For if God be not the Author of confusion, but of peace, then can He not be the Author of our *refusal*, but of our *contentment* to stand upon some definitive sentence; without which almost impossible it is that either we should avoid confusion, or ever hope to attain peace. To small purpose had the Council of Jerusalem been assembled, if once their determination being set down, men might afterwards have defended their former opinions. When, therefore, they had given their definitive sentence, *all controversy was at an end.* Things were disputed *before* they came to be determined; men *afterwards* were not to *dispute* any longer, but to *obey.* The sentence of judgment *finished their strife,* which their disputes before judgment could not do. This was ground sufficient for any reasonable man's conscience to build the duty of obedience upon, whatsoever his own opinions were as touching the matter before in question. So full of wilfulness and self-liking is our nature, that without some definitive sentence, which being given may stand, and a necessity of silence on both sides afterward imposed, small hope there is that strifes thus far prosecuted will in short time quietly end.

Archbishop LAUD against Fisher, sects. 32 and 33, p. 216. The Church is never more cunningly abused than when men out of this truth that she may err [when represented in a Council called General] infer this falsehood, that she is not to be obeyed. It will never follow, *she may err,* therefore, she *may not govern.*

Q. iv. You speak of General or Œcumenical Councils; What do you mean by those words?

A. In Ecclesiastical language, a Council is an assemblage of bishops, lawfully convened, to deliberate on the affairs of the Church. It is either provincial, national, patriarchal, or general. A provincial council, is one in which all the bishops of a province or that portion of the Church which is subject to the jurisdiction of an Archbishop, are convened. In England a provincial council is called a Convocation, and the authority of the bishops is checked by the existence of a Lower House, composed of presbyters, who have the right of a negative on the determinations of the Upper House, which is composed of bishops, and also of originating propositions, on which the Upper House has, in its turn, a negative. A national council is an assemblage of all the bishops of a particular nation. In the United States, the national council is called the General Convention. The bishops, as in the English Convocations, compose an upper house, called the House of Bishops, the power of which is checked, as in England, by the existence of a lower, but co-ordinate house, composed of clergymen and laymen, chosen equally by the different dioceses. This lower house is called the House of Clerical and Lay Deputies. A patriarchal council is an assemblage of all the bishops of a patriarchate. A General or Œcumenical Council is an assemblage of all the bishops of the world, or one in which all the bishops are invited or at least entitled to sit.

Q. v. Has there ever been any council at which all the bishops in the world have been present?

A. There has not. In fact there has been no council, to which all the bishops in the world have been invited; nor any at which more than a small minority of them were present. The name of General Council, is, however, given to certain ancient assemblages of bishops, which were free to all

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bishops who chose to come to them, and whose determinations have received the sanction of the Church at large.

Q. vi. What do you mean by the Church at large?

A. The whole body of believers.

Q. vii. How have the whole body of believers sanctioned the decisions and definitions of the councils of which you are speaking?

A. By acquiescence, and by not asserting in any way, that such action contained any thing at variance with the Christian faith as they had received it. The definitions of General Councils thus sanctioned, become conclusive evidence of the sense, in which the traditions of the Universal Church have explained the Holy Scriptures, of what had been believed every where, always and by all Churches. It is this acquiescence which gives to the proceedings of a General Council its authority. A Council, in which any bishop who presents himself is entitled to a seat, is in one sense general, but its decisions and definitions have not the authority of the Church, until they have been received by the Church; so that until then, it is not, in the highest sense, General or Œcumenical.[1]

[1] PALMER, On the Church, Pt. IV. ch vii. Introduction. In fact, it is now generally affirmed by Roman theologians of respectability, after Bossuet, that the only final proof of the œcumenicity of a council is its acceptance by the Universal Church as œcumenical; and that this acceptance confers on it such an authority, that no defects in its mode of celebration can be adduced afterwards to throw doubt on its judgments.

The final authority of proper œcumenical synods does not arise merely from the number of bishops assembled in them, but from the approbation of the Catholic Church throughout the world; which having received their decrees, examines them with the respect due to so considerable an authority, compares them with Scripture and Catholic tradition, and by a universal approbation and execution of those

decrees, pronounces a final and irrefragable sentence in their favour.

IBID. Pt. IV. ch. vii. § i. paragraph 5. "In fact several theologians of the Roman Churches have taught this very doctrine. Bouvier says: 'Some theologians are of opinion, that this approbation of the Church confers all its authority on a general council.' This doctrine is taught by Dr. Barral, archbishop of Tours, and by Trevern, bishop of Strasburg, after Bossuet. The first says: 'There are facts which prove in an invincible manner, that neither the decrees of popes, nor even those of councils, acquire an irrefragable authority, except by virtue of the consent of the universal Church.' Trevern cites the following passage from Bossuet, which very plainly teaches that the final authority is in all cases vested in the whole Catholic Church. 'The last mark,' he says, 'of any council or assembly's representing truly the Catholic Church, is when the whole body of the episcopate, and the whole society which professes to receive its instructions, approve and receive that council and the *infallibility* of its decrees.'—'The Council of Orange . . was by no means universal. It contained chapters which the pope had sent. In this council there were scarcely twelve or thirteen bishops. But because it was received without opposition, its decisions are no more disputed than those of the Council of Nice, *because every thing depends on consent.* There were but few bishops of the West in the Council of Nice, there were none in that of Constantinople, none in that of Ephesus, and at Chalcedon only the legates of the pope: and the same may be said of others. But *because all the world consented then or afterwards,* those decrees are the decrees of the whole world . . . If we go further back, Paul of Samosata, was condemned only by a particular council held at Antioch; but because its decree was addressed to all the bishops in the world, and received by them, (for *in this resides the whole force,* and without it the mere address would be nothing,) this decree is immovable.'"

Q. viii. How many such councils have there been?

A. There have been six which have been received by the three great branches of the Catholic Church, the Greek, Latin, and Anglican communions; but some of these are rejected by some communions in the east, which, on that account are considered as heretical.

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Q. ix. It would seem then that some of these councils have not been universally received; how then are they œcumenical?

A. In the strictest sense of language, no council has ever been universally received. They were all convened to decide disputed points, and the party against which they decided, of course rejected their decree. But the great body of the Church, not involved in the disputes, has accepted the decrees of all the councils.

Q. x. Are there any differences of opinion as to the number of the General Councils?

A. Yes: the Greek Church formally acknowledges seven, one of which she practically disregards, and it is formally rejected by the Anglican communion. The Church of Rome acknowledges several others, all of which are rejected by the Greek and Anglican communions, and so are clearly not œcumenical. The Church of Rome has not authoritatively decided as to the exact number of Œcumenical Councils, and her best writers differ about it; but the weight of authority, within her pale, is in favour of eighteen.

Q. xi. Which are the six Œcumenical Councils?

A. The first is the Council of Nice, which met at Nicea in Bithynia, on the 19th June, 325. It was summoned by Constantine the Great, and consisted of three hundred and eighteen bishops. Hosius, Bishop of Cordova in Spain, Alexander, Patriarch of Alexandria, and Eustathius, Patriarch of Antioch acted as presidents of the Council. But Hosius, although of the three, his see was the lowest in rank, subscribed first. The ruling spirit of the council, was the great Athanasius, who attended upon the Patriarch of Alexandria as deacon.

The second was the First Council of Constantinople, held in 381. It was convoked by the Emperor, Theodosius the Great, from the Eastern

Church only, and consisted of one hundred and fifty bishops. The Bishop of Rome was not represented. Timothy, Patriarch of Alexandria, was the chief president.

The third was the Council of Ephesus, assembled in 431, by the Emperor Theodosius the younger, and was attended by one hundred and ninety-eight bishops. St. Cyril, Patriarch of Alexandria, presided.

The fourth was that of Chalcedon, held in 451. It was summoned by the Emperor Marcian, and six hundred and thirty bishops attended, all from the East, except four, who attended as legates from the Bishop of Rome. The Emperor wished the Bishop of Rome to preside, but he declined giving his personal attendance, and named, in his stead, Paschasinus, Bishop of Lilybeum, in Sicily.

The fifth was the second of Constantinople, summoned by the Emperor Justinian, in 553. The bishops were one hundred and sixty-five. It is sometimes called a supplemental council because it neither passed any canons of discipline, nor any original definition of faith, but contented itself with confirming and applying the definitions of former councils.

The sixth General Council, or Third Council of Constantinople, is also considered as a supplemental council for the same reasons. It was convened by the Emperor Constantine Pogonatus, and sat in the years 680 and 684. Ancient writers are not agreed as to the number of the bishops present. In consequence of these two councils being only supplemental, it is not unusual to speak of the "Four General Councils."[1]

[1] The facts stated in this answer, have been collected from Palmer on the Church, Hammond's Six Œcumenical Councils, and Landon's Manual of Councils.

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Q. xii. What is the authority of those councils which are called General, but are not universally acknowledged?

A. They are treated by those who receive them as of equal authority with the real General Councils. By those who reject them they are treated with very little respect.

Q. xiii. Can you give me some account of them?

A. The first of them is the so called Second Council of Nice, which the Greeks and Latins call the Seventh General Council, although the former do not respect its decree in favour of the worship of images, which they hold in abhorrence, while they allow that of pictures. This council was called by the Empress Irene, for the purpose of establishing the worship of images. It met in 787, was attended by three hundred and eighty bishops. The legates of the Pope presided. It was not at first readily received in the East, although supported by the civil power, and in 815 another council assembled at Constantinople anathematized it, "and from that period until 842, a space of nearly thirty years, it remained rejected by the Emperors and a large part of the eastern Church. It is not to be inferred from this, however, that it was yet received as an œcumenical council, even by its advocates; in 863 it was still not reckoned as such in any of the eastern Churches, except Constantinople and its dependencies; as we find by a letter addressed by Photius, in that year, to the Patriarchs of Antioch, Alexandria, and Jerusalem, in which he admits, that though the synod of Nice was held in great reverence, yet it was not reckoned among the œcumenical councils which he argued it ought to be." In 869 the same Photius procured a decree from a council held at Constantinople, reckoning the synod of Nice as the Seventh Œcumenical Council, but that council is itself not reckoned œcumenical

in the East. In fact, nearly six hundred years after its celebration some of the orientals still denied its authority.

In the west, upwards of three hundred bishops, assembled in council at Frankfort on the Maine, in 794, rejected the Second Council of Nice, and their decree was generally accepted throughout the West, except at Rome. Notwithstanding all the influence of the Popes it remained rejected for about five centuries and a half. But it is now received throughout the Latin Communion. The Anglican communion rejected it at the Reformation.[1]

The eighth General Council according to the Latins is the fourth of Constantinople, held in 869 as above mentioned. It is rejected by the Greek and Anglican communions.[2] The other so called General Councils of the Church of Rome, were called by the Pope and not free to any bishops who did not acknowledge his authority. They were all rejected by the whole Eastern Church.[3]

[1] PALMER on the Church, Pt. IV. ch. x. § 4.
[2] IBID. § 5.
[3] IBID. Pt. IV. ch. xi.

Q. xiv. What was done at the first General Council?

A. The Arian heresy was condemned, the creed commonly called the Nicene was adopted, as far as the clause, "I believe in the Holy Ghost," inclusive, but not in the precise form in which we have it. Twenty canons of discipline were enacted, of which the most important was the fourth, which directs the mode of electing, confirming, and consecrating bishops, omitting all mention of the Pope, and giving the right of confirmation to the metropolitans respectively, of the sees of Antioch and Alexandria, as entirely upon an equality with that of Rome. It confines all the patriarchs to their respective,

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proper jurisdictions. The synod also settled the rule for keeping Easter as it is still observed.[1]

[1] HAMMOND'S General Councils. LANDON'S Manual of Councils.

Q. XV. What was done at the second General Council?

A. The creed commonly called the Nicene creed, was finally adopted, in the form in which we now have it in our Prayer Books, except the words, "and the Son," in the clause relative to the procession of the Holy Ghost. These words are a modern addition, and have never been received by the Greek Church. Seven canons of discipline were enacted, most of which were inconsistent with the modern pretensions of Rome.[1]

[1] HAMMOND'S General Councils. LANDON'S Manual of Councils.

Q. XVI. What was done in the third General Council?

A. The Nestorian heresy was condemned. The creed of Constantinople, commonly called the Nicene Creed, was confirmed, and a prohibition against making any other enacted. Eight canons of discipline were made, the eighth of which, established what is called the Cyprian privilege, declaring the island of Cyprus to have been always free from all patriarchal jurisdiction, and restraining the patriarchs within the proper bounds of their jurisdictions. The claim of the Pope to any jurisdiction beyond the limits of his own patriarchate is in violation of this canon. The Roman patriarchate properly contains the south of Italy and the Island of Sicily.[1]

[1] HAMMOND'S General Councils. LANDON'S Manual of Councils.

Q. xvii. What was done in the fourth General Council?

A. The Eutychian heresy was condemned, the Nicene Creed confirmed, and thirty-seven canons of discipline enacted.[1]

[1] HAMMOND'S General Councils. LANDON'S Manual of Councils.

Q. xviii. If the Church representative may err, does it not follow that national and provincial councils and individuals may also err?

A. Yes.

Q. 19. In what respects may individuals in the Church err as well as entire national Churches?

A. Principally by Heresies or by Schisms.

Q. 20. What is the meaning of the word Heresy?

A. It comes from the Greek, αἵρεσις, *a choice*,[1] and it means an arbitrary adoption, in matters of faith, of opinions at variance with the doctrines delivered by Christ and His Apostles, and received from them by the Catholic Church.

Rom. xiv. 17. 2 Thess. iii 6. 14. 2 John 10.

[1] TERTULLIAN. Præscript. Hæret. 5. Sed et in omni pæne epistolâ Paulus Apostolus de adulterinis doctrinis fugiendis inculcans, *hæreses* taxat, quarum opera sunt adulteræ doctrinæ; *Hæreses* dictæ *Græcâ* voce ex interpretatione *electionis*, qua quis sive ad instituendas sive ad suscipiendas eas utitur. Ideo et *sibi damnatum* dixit *hæreticum*, quia et in quo damnatur, sibi elegit. Nobis vero nihil ex nostro arbitrio inducere licet, sed nec *eligere* quod aliquis de arbitrio suo induxerit. Apostolos Domini habemus auctores, qui nec ipsi quicquam ex suo arbitrio, quod inducerent, *elegerunt*, sed *acceptam a Christo disciplinam fideliter* nationibus adsignaverunt. Itaque etiamsi *Angelus de cœlis aliter evangelizaret, anathema diceretur* a nobis.

S. HIERON. in Epist. ad Titum, c. 3. *Hæresis* Græce ab *electione* venit, quod scilicet unusquisque id sibi eligat quod ei melius videatur.

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Q. 21. Is every one who holds an error in religion to be called a Heretic?

A. No. Error neither voluntarily adopted, nor pertinaciously defended, *does not*,—but error[1] willingly adopted, publicly avowed, and obstinately maintained, *does*,—make a man a Heretic.

Luke xii. 47. James iv. 17. Jude 22.

[1] S. Aug. Ep. 43. tom. ii. p. 131. Qui sententiam suam quamvis falsam atque perversam nullâ pertinaci animositate defendunt, præsertim quam non audacia præsumptionis suæ peperunt, sed a seductis atque in errorem lapsis parentibus acceperunt, quærunt autem cautâ solicitudine veritatem, corrigi parati cum invenerint, *nequaquam sunt inter hæreticos reputandi.*

S. Aug. de Civ. D. xvii. 51. Qui in Ecclesiâ morbidum aliquid pravumque sapiunt, resistunt contumaciter, suaque pestifera et mortifera dogmata emendare nolunt, sed defensare persistunt, hæretici fiunt.

Archbishop Bramhall, i. p. 110. ed. Oxf.

Q. 22. In what consists the sin of Heretics?

1 Cor. iv. 6. A. In that they proudly presume to be wise concerning the things of God above what is written, and to obtain salvation from Him on terms invented by themselves.[1]

[1] Tertullian. Præscrip. Hæret. c. 6. Nobis nihil ex nostro arbitrio inducere licet.—c. 11. Regula a Christo instituta nullas habet apud nos quæstiones nisi quæ Hæreses inferunt.—c. 8. Nobis curiositate non opus est post Christum Jesum, nec inquisitione post Evangelium.

Q. 23. What is the language of Scripture concerning Heresy?

A. Heresy is corruption of that purity which is the characteristic of Christ's Church, who is described in Scripture as a chaste Virgin.[1] St. Peter speaks of "false teachers bringing in privily damnable heresies." St. Paul compares them to the magicians of Egypt who resisted Moses, and says, "Though we, or an Angel from heaven, preach any other Gospel unto you than that which

2 Cor. xi. 2. 2 Pet. ii. i. 2 Tim. iii. 8. Gal. i. 8.

we have preached unto you, let him be accursed." "A man that is a Heretic after the first and second admonition, reject; knowing that he that is such, is subverted and sinneth, being condemned *of himself*," i. e., by his own *choice*, *viz.*, by what he himself has *chosen* (*elegit*,[2]) instead of framing his will to maintain that which Reason and Religion teach.

Titus iii. 10, 11. 2 John 10.

[1] S. AMBROSE ad Ev. S. Luc. xv. 18. Vir Christus est, Uxor Ecclesia; caritate Uxor, integritate Virgo. S. PROSPER AQUITAN. Epigr. lxxvi. Virginitas animæ est intemerata fides. S. AUG. Serm. i. de Verb. Dom. Ecclesiæ concessit Christus in Spiritu quod Mater Ejus habuit in corpore, ut et Mater et Virgo sit.—Serm. 16, de Temp. Ecclesia mater est visceribus charitatis, Virgo integritate fidei.

[2] HOOKER III. VIII. 8.

Q. 24. What is Schism?

A. It is the act by which any entire or national Church, or any individual member thereof, voluntarily divides,[1] or separates itself or himself from the unity of the visible Church, or makes divisions in it.

[1] Archp. BRAMHALL. vol. i. p. 112. Schismatics are,—whosoever doth uncharitably make rupture, or "sets up altar against altar" in Christ's Church, or withdraws his obedience from the Catholic Church, or its representative a general Council, or from any lawful superiors, without just grounds; whosoever doth wilfully break the line of Apostolical succession, which is the very nerves and sinews of ecclesiastical unity and communion, both with the present Church, and with the Catholic symbolical Church of all successive ages; he is a schismatic (*quâ talis*,) whether he be guilty of heretical pravity or not.

Q. 25. What is the difference between *Heresy* and *Schism?*

A. In the words of St. Jerome,[1] "*Heresy* maintains perverse *doctrine*. *Schism* is a separation (σχίζει, *scindit*) from the Church, in the nature of an *Episcopalis dissensio*," or dissent from Eccle-

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siastical governors when a man wholly or occasionally withdraws himself from communion with his lawful Bishop and Pastor, and takes any part in setting up or maintaining Bishop against Bishop, Pastor against Pastor, or altar against altar. "But," adds St. Jerome, "there is no schism which does not tend to generate for itself some *Heresy;* whence St. Augustine[2] calls Heresy a *Schisma inveteratum.* Heresy is *contra dogmata, contra Fidem, et contra veritatem;* Schism, *contra personas,*[3] *contra disciplinam, et contra caritatem.*

1 Kings xii. 27–32.

[1] S. HIERON, in Tit. c. 3. He calls it dissensio *episcopalis;* there being in that age no Christian congregation apart from, or independent of a Bishop. See below, Pt. i. ch. x.

[2] S. AUG. c. Crescon. ii. 7.

[3] S. CYPRIAN, Ep. lxvi. p. 167. Inde schismata et hæreses, dum Episcopus, qui unus est et Ecclesiæ præest, superbâ præsumptione contemnitur.

S. AUG. De Fide et Symb. c. 10. Hæretici de Deo falsa sentiendo ipsam fidem violant; schismatici autem dissensionibus iniquis a fraternâ caritate dissiliunt, quamvis ea credant quæ credimus.

Q. 26. What do we learn from Scripture concerning Schism?

Num. iii. 4.

A. As the punishment and fearful judgment of God on *Nadab* and *Abihu*[1] is a warning against *Heresy*, so is that on *Korah*, *Dathan*, and *Abiram*, against *Schism*. *Jeroboam*, who is characterized in Scripture more than twenty times as he that "made Israel to sin," is an example of *both Heresy and Schism*. St. Paul says to the Corinthians, "I beseech you, brethren, by the name of Jesus Christ, that you all speak the same thing, and that there be no divisions (σχίσματα) among you." And he declares that *nothing*, not even martyrdom,[2] *profiteth* without *charity*.[3] Schism is a carnal work, and as such excludes from heaven; it tends to the subversion of a Church, for a kingdom or house

Num. xvi. Jude 11. 19. 1 Kings xii. 27–32.

1 Cor. i. 10.

[1] Cor. xiii 3. [1] Cor. iii. 3. Gal. v. 20, 21.

divided against itself cannot stand; it is a rending of Christ's blessed body; a violation of the marriage compact between Him and the Church (*μοιχεία πνευματική*;) a disregard of His Divine Example, by which He taught His disciples to love one another; an open contempt of His Prayer, "As Thou, Father, art in Me, and I in Thee; so may they also be *one* in Us, that they may be one, as We are one;" a breaking of the bond of love, by which Christ's disciples are to be known; a falling away from the practice of the members of the Apostolic Church, who were all of one accord, of one heart and one soul.[4]

Matt. xii 25. John xiii. 34.

John xvii. 21, 22.

John xiii. 35, Acts ii. 46. iv 32.

Col. iii. 14 Gal. v. 22.

[1] S. IREN. iii. 43. *Hæretici* quidem alienum ignem offerentes ad altare Dei, id est alienas doctrinas, a cœlesti igne comburuntur, quemadmodum *Nadab* et *Abiud*. Qui vero exsurgunt contra veritatem, et alteros adhortantur contra Ecclesiam Dei, remanent apud inferos voragine terræ absorpti, quemadmodum qui circa *Chore, Dathan, et Abiron*.

S. CYPRIAN, de Unit. Eccl. p. 116.

[2] S. IGNATIUS concerning Schism, Frag. p. 454, ed. Jacobson, *οὐδὲ μαρτυρίου αἷμα ταύτην δύνασθαι ἐξαλείφειν τὴν ἁμαρτίαν*.—So S. CYPRIAN, de Unit. Eccles. p. 113. Inexpiabilis culpa discordiæ nec *passione* purgatur: esse Martyr non potest qui in Ecclesiâ non est; *occidi* talis potest, *coronari* non potest.

[3] See ans. 28. Pt. i. chap. v. note 3.

[4] Bp. HORNE's Discourse on Schism (in the Scholar Armed, ii. 320–326.)

Q. 27. But if the Legislature of a country tolerates schismatics, does it not make Schism to be innocent?

A. No; this is beyond all human power. As, *if* the State *prescribe* Schism under a penalty, it would oblige *ad pœnam*, but not *ad culpam;* so, although it may remove all the civil penalties of Schism,[1] it cannot diminish its religious guilt; "*Pœna potest demi; culpa perennis erit.*"

[1] NORRIS, John, in Christian Institutes, iii. 302, note.

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Q. 28. To consider the case of *wilful* and *obstinate* Heretics and Schismatics; are they in the Church?

A. We may not say they are in the *Invisible* Church; for *wilful* and *obstinate* Heretics,[1] *as far as their heresy*, and *Schismatics*, *as far as their schism*, is concerned, have forsaken the *true* Church of God, which is *sound* in *doctrine*, and joined together in *unity;* but by virtue of the Sacraments[2] which they may have received, and of such articles of Christian Faith as they may still continue to hold, they are *so far* in the *Visible* Church. Being *Heretics* or *Schismatics*, but *not* being *Jews*, *Saracens*, *Infidels*, *Atheists*, or *Apostates*, they are still members of the *Visible* Church, though *peccant* and *unsound* members; they are a part, though a *maimed* and *corrupt* part, of the *Visible* Church. "Sunt in Ecclesiâ quamvis non[3] *salubriter* in Ecclesiâ."[4] They are, indeed, *in* the Church, but as long as they are *wilful* Heretics or Schismatics they receive no benefit *from* it.[3] They are subjects of Christ, but rebellious[4] ones. By breaking Unity, they have forsaken *Charity*, without which other things profit them not,[3] but rather increase their condemnation.

1 Cor. xiii. 3.

[1] HOOKER, III. i. 7–11, and V. LXIII. 7. V. LXVIII. 6. Many things exclude from the kingdom of God, although from the *visible* Church they separate not.

MASON, de Ministerio Anglican. p. 195.

[2] S. AUG. de Bapt. iii. c. 19. *Hæretici aliquo modo* sunt *in Ecclesiâ* etiam postquam ex illâ exierunt, propter sacramentorum administrationem.

S. AUG. in Breviculo Collationis 3. Ecclesia est corpus vivum, in quo est *Anima* et *Corpus;* et quidem *Anima* sunt interna Spiritus Sancti dona, Fides, Spes, Caritas. *Corpus* sunt externa professio fidei et sacramentorum communicatio. Ex quo fit ut quidam sint de *animâ* et de *corpore* Ecclesiæ, et proinde uniti Christo Capiti interius et exterius, et tales sunt *perfectissimè* de Ecclesiâ, sunt enim quasi membra viva in corpore: rursum aliqui sunt de *animâ* et non de *corpore*,

ut catechumeni et excommunicati, si fidem et caritatem habeant. Denique aliqui sunt de *corpore* et non *de animâ*, ut qui nullam habeant internam virtutem et tamen spe aut timore aliquo profiteantur fidem, et in sacramentis communicent, et tales sunt sicut capilli aut ungues aut *mali humores in corpore humano*.

HOOKER, III. i. 11. We must acknowledge even *Heretics* themselves to be, though a *maimed* part, yet a *part* of the Visible Church.

[3] S. AUG. in Ps. liv. *In multis erant mecum:* Baptismum habebamus utrique, Evangelium utrique legebamus: erant in eo mecum; in schismate non mecum, in hæresi non mecum. Sed in his paucis in quibus non mecum *non prosunt multa* in quibus mecum. Etenim videte, fratres, quam multa enarravit apostolus Paulus; (1 Cor. xiii.) unum dixit (*caritatem*) si defuerit, frustra sunt illa.

[4] CRAKANTHORPE, Def. Eccl. Angl. p. 83.

[5] S. HIERON. Ephes. i. Dominus noster, cum sit Caput Ecclesiæ, habet membra eos omnes qui in Ecclesiâ congregantur tam sanctos quam peccatores, sed sanctos voluntate, peccatores necessitate sibi conjunctos.

Q. 29. What are the consequent duties of individual members of the Church toward Heretics and Schismatics?

A. To feel deep sorrow for them; to act towards them in a spirit of charity and gentleness, but not to communicate with them in their Heresy or Schism, or to encourage or flatter them in it, or to treat it lightly, but to speak the truth in love concerning its sin and danger; to pray for them; to offer them counsel and exhortation; and to employ all practicable means for bringing them to the enjoyment of those spiritual[1] blessings which are promised to all who love the peace of Christ's Church, and dwell together in Unity.

Ps. cxxxiii. cxxii. 6.

[1] S. AUG. in S. Joann. Tract. xxxiii. 8. Accipimus ergo et nos Spiritum Sanctum, si *amamus Ecclesiam*, si *charitate compaginamur*, si catholico nomine et fide gaudemus. Credamus, fratres; quantum quisque amat Ecclesiam Christi, tantum habet Spiritum Sanctum.

CHAPTER VI.

ON PRIVILEGES IN THE CHURCH.

Word of God.—The Church its Witness and Keeper.

PART I.

Q. 1. WHAT privileges do the members of the Church derive through her means from God?

1 Pet. i. 23. James i. 18. iii. 17.

A. First, the Word of God pure and entire.

Q. 2. How is the Word of God received through the Church?

Deut. x. 2.

A. As the two tables of the Law were by God's command consigned to the Ark, so by His divine Will the two Testaments are committed to the Church,[1] who is the appointed Witness, Keeper, and Interpreter of Holy Writ, and is thence called

1 Tim. iii. 15.

by St. Paul στῦλος καὶ ἑδραίωμα τῆς ἀληθείας, "the pillar and ground of the truth."

[1] Lord BACON, Confession of Faith, Works, iii. p. 124, ed. 1778. The Church is as the Ark, wherein the Tables of the first Testament were kept and preserved. See also v. 530. De Ecclesiâ et Scripturis. *Contradictiones linguarum* ubique occurrunt *extra tabernaculum Dei*. Quare quocunque te verteris, exitum controversiarum non reperies nisi huc te receperis.

Q. 3. How is the Church a Witness and Keeper of Holy Writ?

Isa. viii. 20. Rom. iii. 2. Acts vii. 38. xiii. 14, 15, 27. xv. 21.

A. The *Old Testament* is received by us from the Church of the *Jews*, to whom were committed the oracles of God, and who received those "lively oracles to give unto us,"[1] and by whom "of old time they were read in the Synagogues every Sabbath day;" and we know that they were by them

delivered, *pure* and *entire*, into the hands of the *Christian* Church, from the fact that the Jews, being dispersed in all parts of the world, *could* never have conspired[2] to make any change in their sacred books, had they desired to do so, which they were so far from doing, that they would rather die a thousand deaths, than allow any change to be made in them; and that every verse and every letter of the sacred text was scrupulously registered in their *Masora*;[4] and, lastly, that Christ, when reproving the Scribes and Lawyers, never charges[5] them with the sin of corrupting the Books of the Law, which He would not have omitted to do, had they been guilty of it; and that He and his Apostles quote the Scriptures of the Old Testament as they existed then amongst the Jews, and as they still exist derived through them to us.

[1] S. AUGUST. tom. ii. 610. iv. 501, 760. viii. 391. Judæi Librarii, Capsarii, et Scriniarii Christianorum iis Sacros Codices portant. S. CHRYSOSTOM, i. p. 631, ed. Savil.

[2] S. AUG. de Civ. Dei, xv. 13.

[3] PHILO apud Euseb. Præp. Evang. viii. 6. JOSEPHUS apud Euseb. iii. 9.

[4] HOTTINGER, Thesaurus, p. 138.

[5] S. HIERON. in Esai. vi. Nunquam Dominus et Apostoli, qui cætera crimina arguunt in Scribis et Pharisæis, de hoc crimine, quod erat maximum, reticuissent.

Bp. COSIN on the Canon, p. 11. 98, ed. 1672. Bp. BEVERIDGE on Art. vi. vol. i. p. 275–280.

Q. 4. Next, what has been the office of the Christian Church with respect to the *New Testament?*

A. To deliver it, as well as the Old Testament, down to us also, from age to age, as it was first written. That these writings, as we now possess them, are precisely the same as when they were first given to the world, we know from the facts of their having been publicly *received* by Synods of

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the Church;[1] from their having been *openly read*, immediately after their publication, in Congregations of the Church in numerous places very distant from each other; from their having been *translated* at an early period into different languages[2] for the use of various Churches, which Versions thus made are found to *coincide* precisely with the present text; and from the fact, that the Fathers of the Church, in all parts of the world, beginning with the Apostles themselves, have referred to them, *quoted* them, and *commented* upon them, without any discrepancy from the copies which have been handed down to us.

Col. iv. 16.
1 Thess. v. 27.

2 Pet. iii. 15, 16.

[1] Canon lx. Concil. Laodicenum, (about A. D. 352.) p. 79, ed. Bruns. compared with the sixth Article of the Church of England: the two catalogues coincide with the exception of the Apocalypse, (of which see Concil. Tolet. iv. can. 16, and Bp. COSIN, p. 56, 58, and HOOKER, V. xx. 4. with Mr. Keble's note,) not contained in the former; and the book of Baruch, (which, however, is not in the old Latin Version, Labbe Concil. i. p. 1521, and see Bp. COSIN, p. 53, 58,) not received as canonical in the latter. See also the very ancient Fragmentum de Canone SS. Scripturarum, of the New Test. in Routh's Reliquiæ Sacræ, iv. pp. 3–5, with the notes of the Editor; and on the history of the New Test. Canon, see KIRCHHOFER, QUELLENSAMMLUNG, Zürich, 1842.

S. CYRIL. Cateches. iv. n. xxii. p. 66.

S. CYRIL Cateches. iv. xxxv. πρὸς τὰ ἀπόκρυφα μηδὲν ἴσχε κοινόν· ταύτας μόνας μελέτα (βίβλους) σπουδαίως ἃς ἐν Ἐκκλησίᾳ ἀναγιγνώσκομεν· πολὺ σοῦ φρονιμώτεροι ἦσαν οἱ Ἀπόστολοι, καὶ οἱ ἀρχαῖοι Ἐπίσκοποι οἱ τῆς Ἐκκλησίας προστάται οἱ ταύτας παραδόντες, σὺ οὖν τέκνον τῆς Ἐκκλησίας ὢν μὴ παραχάραττε τοὺς θεσμούς.

S. AUG. Epist. xciii. p. 369. Canonica Scriptura tot linguarum litteris et ordine et successione celebrationis Ecclesiasticæ custoditur.

S. AUG. c. Faust. xxxii. c. 16. Corrumpi Scripturæ non possunt, quia sunt *in manibus omnium Christianorum;* et quisquis hoc primitus ausus esset, *multorum codicum* vetustiorum collatione confutaretur: maxime quia *non unâ linguâ* sed *multis* continetur Scriptura.

S. CHRYSOST. in S. Joann. i. thus speaks of Translations

existing in his time:—Σύροι καὶ Αἰγύπτιοι καὶ Ἰνδοὶ καὶ Πέρσαι τε καὶ Αἰθίοπες καὶ μυρία ἔθνη ἕτερα, εἰς τὴν ἑαυτῶν γλῶτταν μεταβαλόντες τὰ παρὰ τούτου (εὐαγγελιστοῦ) εἰσαχθέντα δόγματα ἔμαθον.

S. AUG. c. Faust. xiii. Nostrorum Librorum Auctoritas tot Gentium consensione, per successiones Apostolorum, Episcoporum Conciliorumque roboratur.

Q. 5. How do we know that the Books of the New Testament are *genuine*, i. e., were written by those whose names they bear?

A. From the testimony of the Church, which *received* them as such, both in General Councils collectively, and also separately in different and distant parts of the world, and *read* them publicly in Christian assemblies as the works of such writers, from the time of their first appearance.[1]

[1] ORIGENES et S. AMBROSIUS in S. Luc. init. TERTULLIAN, c. Marcion. iv. 5. Auctoritas Ecclesiarum Apostolicarum patrocinatur Evangeliis, quæ proinde *per* illas et *secundum* illas habemus.

Abp. LAUD against Fisher, p. 87, ed. Oxf. 1840. It is morally as evident that St. Matthew and St. Paul writ the Gospel and Epistles which bear their names, as that Cicero or Seneca wrote theirs. See HOOKER, V. XXII. 2. and Bp. KAYE's Tertullian, p. 300–304.

Q. 6. Next, have we any witness of the Church that these writings are *inspired*, i. e., are the Word of God?

A. Yes; the Primitive Church, which had both the supernatural power of trying and discerning the spirits, and also the best natural opportunities for ascertaining the truth,[1] every where *received* and publicly *read* them as inspired, while at the same time she *rejected* other writings falsely pretending to be so; and *excommunicated* those who published them.[2]

1 John iv. 1. 1 Cor. xii. 10. 2 John 7. 2 Pet. iii. 15, 16. Rev. ii. 2.

[1] S. AUG. de Doct. Christ. ii. 13.

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RUFFIN, in Symbol. p. 26. (ad. calc. Cyprian, ed. Fell.) Novi et Veteris Instrumenti Volumina, quæ secundum majorum traditionem per Ipsum Spiritum Sanctum *inspirata* creduntur et Ecclesiis Christi tradita, competens videtur in hoc loco evidenti numero, sicut ex patrum monumentis accepimus designare. He then gives the catalogue.

HOOKER, V. XXII. 2. If with reason we may presume upon things which a few men's dispositions do testify, suppose we that the minds of men are not both at their first access to the school of Christ exceedingly *moved*, yea, and for ever afterwards also *confirmed* much, when they consider the *main consent of all the Churches in the world* witnessing the Sacred Authority of Scripture ever since the first publication thereof even till this present day and hour? See also HOOKER, II. IV. 2.

[2] BINGHAM, Eccl. Antiq. XVII. v. 18.

Q. 7. Have we *any other foundation* for our belief that the Bible is the Word of God?

1 Cor. x. 15. 1 Cor. xi. 13. Luke xii. 56, 57.

A. Yes: we have *internal*, as well as *external* evidence; God gives us *reason* and *grace;* the Church *prepares*, *predisposes*, and *moves* us to this belief by her authority, and by showing us that it is supported by the testimony of all successive ages, even from the time of the Apostles and Evangelists, who were incompetent of themselves to write and do what they wrote and did; and whose lives, actions, and sufferings, with the effects produced by them, prove that they could neither be deceived nor deceive in this matter; *this* is *external* evidence: and then, through the grace of the Spirit of God, the Scripture itself, by its own power, its moral purity, its divine beauty, the wonderful *harmony* and *unity* of all its parts (extending over many thousand years,) and by the fulfilment of its prophecies, *confirms*, *establishes*, and *settles* us in the belief of what the Church has before *testified;* and *this* is *internal* evidence that the Bible is the Word of God.[1]

[1] HOOKER, III. VIII. 14. By experience we all know that the *first outward motive* leading men so to esteem of Scrip-

ture in the *authority of Christ's Church: afterwards,* the more we bestow our time in reading and hearing the mysteries thereof, the more we find that the thing itself doth answer our received opinions concerning it; so that the former inducement, prevailing somewhat with us before, doth now much more prevail when the very thing hath ministered further reason. See also Abp. LAUD against Fisher, p. 69.

Q. 8. How does the Church employ the Scripture, of which she is the Witness and Keeper, in teaching us the true faith?

A. Both by her language and by her practice, in her own person, and in that of our Parents and Teachers, who act by her guidance and with her authority, she *invites* and *leads us* by the hand to Christ, to whom she is subject, and Whom she hears, worships, and obeys, as her Husband, her Head, her Teacher, and her Saviour; she instructs us in His will, she calls us to hear His doctrine, as revealed by Him in Holy Scripture, of which she is the Witness and Guardian; and *then the doctrine itself finally persuades, convinces, settles, and stablishes* us in the Faith, through the influence of the Holy Spirit, Whose word the Scripture is, by its own inherent truth and power. The Church, like the Virgin Mary at Cana, tells us "whatsoever He saith unto you, do it." Like the sister of Lazarus, she sits at Christ's feet, and listens to His words. She performs to us the part of the Samaritan woman, who brought her friends to Christ; concerning whom we read, that they *first* believed on Him for her saying; but when He had remained with them two days, and they had heard HIM they believed because of His own word, and said unto the woman, as we now say to the Church, "*Now* we believe: but no longer (οὐκέτι) because of *thy* saying; for we have *heard Him our-*

Eph. v. 24.

Luke i. 70. John xvi. 13. 2 Pet. i. 21.

John ii. 5. John x. 27. Luke x. 39.

John iv. 29.

John iv. 42.

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selves, and know that this is indeed the Christ, the Saviour of the world."[1]

[1] S. AUGUSTIN, in S. Joann. iv. Homines, illa muliere, hoc est Ecclesiâ, annuntiante, ad Christum veniunt, credunt per istam famam: manet Christus apud eos biduo, et multo plures et firmius in eum credunt quoniam vere ipse est Salvator Mundi. See also FIELD, Of the Church, p. 355. Jo. GERHARD, de Ecclesiâ, t. v. pp. 299, 318.

Q. 9. What inferences do we then derive from Scripture with respect to the Church?

A. From Christ speaking to us in Holy Scripture we learn *which is* His true Church. "*In Sacro Codice Ipsum* CAPUT *ostendit nobis corpus suum.*" The Church shows us Scripture by her ministry: the Scripture shows us the Church by Christ Himself.[1]

[1] S. AUG. de Unit. Ecclesiæ, c. 4, et c. 16. Ecclesiam corpus Christi sicut ipsum Caput in ipsis Scripturis debemus agnoscere. See above, chap. iv. S. AUG. De Symb. ad Catechum. iv. c. 13. Scripturæ sunt tabulæ matrimoniales Christi et Sponsæ ejus quæ est Ecclesia.

Abp. LAUD, p. 103. After we are moved, prepared, and induced by tradition (of the Church, to believe Scripture to be the Word of God,) we resolve our faith into the written Word; in which we find materially, though not in terms, the very tradition that led us thither. And so we are sure, by Divine authority, that we are in the way, because at the end we find the way proved. Bp. CARLETON, contra Trident. p. 162.

Q. 10. By what name did the Church call those writings which she received as inspired?

A. *Canonical.*[1]

[1] RUFFIN. in Symbol. ad calc. Cypriani. Hæc sunt quæ Patres intra Canonem concluserunt, ex quibus fidei nostræ assertiones constare voluerunt.

S. AUG. de Doct. Christ. lib. iv. tom. iii. p. 113. Canonem in auctoritatis arce salubriter collocatum. In S. Joann. cxii. Libri, quos in auctoritatem Canonicam *recipit Ecclesia.* And ii. p. 285–287.

XXXIX Articles, Art. vi. *Canonical* Books,—of whose authority was never any doubt in the *Church*.—All the Books of the New Testament, as they are *commonly received*, we do receive. CHAP. VI.

Q. 11. What is the derivation and meaning of this word?

A. It comes from the Greek, κανὼν, *a rule;* and Canonical Scriptures are those which are the *Rule* of Christian Faith and Practice.

Q. 12. What were the rejected Books called by the *early Church?*

A. *Apocryphal.*[1]

[1] Bingham, Antiquities, X. i. 7; XIV. iii. 15.

Q. 13. Whence is this word derived, and what does it mean?

A. It is derived from the Greek ἀπὸ, *from*, and κρύπτω, *to hide;* and it generally designated those Books which were *kept apart*, and *not read* in the Church.[1]

[1] Ruffin. in Symbol. Apostol. 38. apud Cyprian. p. 26, ed. Fell, ad fin. *Cæteras* Scripturas (beside the Canonical and Ecclesiastical) *Apocryphas* nominarunt, quas in Ecclesiis legi noluerunt.

Q. 14. How then does it happen that the majority of the Books (seven of the twelve,) which are called *Apocrypha* in our English Bible, *are* read in the Church of England?

A. *These* Books, which are so read, were not commonly called *Apocryphal* by the ancient Church, but *Ecclesiastical*,[1] and *were* read in the Christian Church (*Ecclesia*,) (though not in the Synagogues of the Jews,) "for example of life and instruction of manners, but *not to establish any doctrine;*"[2] and are by some authors, in a *restricted sense*, sometimes even called Canonical,[3] as being found in the Canon or Sacred Catalogue of certain

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[1] RUFFIN. in Symbol. c. 38. Alii libri sunt qui non *Canonici* sed *Ecclesiastici* a majoribus appellati sunt, ut est Sapientia Solomonis, et alia Sapientia quæ dicitur Filii Sirach, (hence now called κατ' ἐξοχὴν *Ecclesiasticus*,) qui liber apud Latinos hoc ipso generali vocabulo Ecclesiasticus vocatur, quo non auctor libelli sed scripturæ qualitas cognominata est. Ejusdem ordinis est libellus Tobiæ et Judith et Machabæorum libri—quæ omnia *legi* quidem in *Ecclesiis voluerunt*, non tamen proferri ad auctoritatem ex his fidei confirmandam. Cf. Bp. COSIN, p. 57, et S. Athanas. ibid. p. 58, where he distinguishes between *Apocryphal* and *Ecclesiastical* books, τὰ ἀπόκρυφα οὐτε ἐν τοῖς κανονικοῖς ουτε ἐν τοῖς ἐκκλησιαστικοῖς ἀριθμεῖται.

HOOKER, V. xx. 7–10. We read in our Churches certain books *besides* the Scripture, yet *as* the Scripture we read them not. Bp. PEARSON, Vind. Ignat. i. p. 41. Bp. BULL, Def. Fid. Nic. I. ii. 3. ROUTH, Rel. Sacr. i. p. 251.

[2] S. HIERON. Præf. ad lib. Salomonis. Ad ædificationem plebis, non ad auctoritatem dogmatum.

XXXIX ARTICLES. Art. vi. and Bp. BEVERIDGE on it, i. p. 274.

[3] Bp. COSIN, p. 104. Bp. JEWELL, 197, 198.

Q. xv. To what extent does the American Church read these books?

A. On sixteen days of the year, she reads twenty-seven lessons from them. Of these, twenty are from the book called Ecclesiasticus, and seven from that called the Wisdom of Solomon. She reads no part of any of the other books.[1]

[1] See the "Table of Lessons for Holydays," in the Prayer Book.

Q. 16. In what language were the Canonical Books written?

A. Those of the Old Testament in Hebrew; those of the New Testament in Greek.

Q. 17. Ought any *Version* or *Translation* of the Scriptures to be received as of *equal* authority with the Original?

A. Certainly not: every Version of the Scriptures, both as a *Version* and as the work of *man*, must yield to the *original Word of God*.[1] The human stream cannot rise to a level with the Divine source.[2]

[1] S. AUG. de Doctr. Christ. ii. 16. Latinæ linguæ homines duabus aliis ad Scripturarum divinarum cognitionem opus habent, *Hebræâ* scilicet et *Græcâ*, ut ad exemplaria præcedentia *recurratur* si quam dubitationem attulerit Latinorum interpretum infinita varietas: et (ii. 22) Latinis quibuslibet emendandis Græci adhibeantur, in quibus LXXII *Interpretum*, quod ad Vetus Testamentum attinet, excellit auctoritas. Consistently with this statement a distinction may be made to a certain extent in favour of the *Septuagint*, as a *Version* rising in some degree towards the authority of a *Text*, from its use by the Holy Spirit in the New Testament. See Bp. PEARSON, Minor Works, ii. 246, 259, 264–5.

[2] S. HIERON. ad Damas. Ad Hebraicam linguam tanquam ad *fontem* revertendum in Vetere Testamento. S. HIERON. Præf. ad iv. Evangelia. In Novo Testamento ad Græcam originem revertendum. See also his Epist. ad Lucin. Bæt. REFORMATIO Legum Eccles. De Fide Cathol. c. 12. Cæterum in lectione D. Scripturarum, si quæ occurrerint ambigua vel obscura in Vetere Testamento, earum interpretatio ex fonte *Hebraicæ* veritatis petatur: in Novo autem *Græci* codices consulantur.

Pietro SOAVE, Storia di Concilio Tridentino, Lib. ii. p. 159, ed. 1629. CASAUBON. Exerc. Baron. xiii. p. 243. Dr. BENTLEY, Serm. v. Nov. 1715. iii. p. 247, ed. Dyce.

CHAPTER VII.

ON PRIVILEGES IN THE CHURCH.

Right Interpretation of the Word of God.

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Q. 1. You said that the Church is an Interpreter of God's Word; how is this the case?

A. *First*, and that *negatively*, as not being a *Legislator;* that is, not *legislatively*, but *judicially*, not by *making* laws, but by *explaining* and *declaring* those which God has promulgated. She has no power *against* the truth, but *for* the truth, and may not "so expound one place of Scripture that it be repugnant to another." This being *premised*, the doctrinal interpretations of God's Word, which *have* been *generally* declared and received by the *Universal Church* from *the beginning*, and ascertained partly from Creeds, Confessions of Faith, Liturgies, and the *practice* of the Church, partly from Commentaries on Scripture, and partly from other expositions of the most eminent Divines and Preachers, are justly concluded to be true; and those which are *novel* may be presumed to be false: "Id verius quod prius, id prius quod ab initio."[2]

2 Cor. xiii. 8.
Art. xx.

[1] ARTICLE XX. Bp. ANDREWES on Decalogue, p. 54–56.

[2] TERTULLIAN, c. Marcion. iv. 5.

Bp. BULL, ii. p. 238, ed. Oxf. 1827. The primitive Catholic Church ought to be the standard by which we are to judge of the orthodoxy and purity of all other succeeding Churches, according to that excellent rule of

TERTULLIAN, Præscript. Hæret. c. 21. Constat omnem doctrinam quæ cum Ecclesiis Apostolicis matricibus et originalibus fide conspiret, veritati esse deputandam sine dubio tenentem quod Ecclesiæ ab Apostolis, Apostoli a Christo,

Christus a Deo accepit; omnem vero doctrinam de mendacio præjudicandam quæ sapiat contra veritatem Ecclesiarum et Christi et Dei. CHAP. VII.

King CHARLES I. Fifth Paper to Mr. Henderson. My conclusion is, that, albeit I never esteemed any authority equal to the Scriptures, yet *I do think that the unanimous Consent of the Fathers and the universal Practice of the primitive Church to be the best and most authentical Interpreters of God's Word.*

Bp. SANDERSON, Prælect. p. 79. Admonendi estis, *judicio et praxi universalis Ecclesiæ* in Sacrarum Literarum Interpretatione plurimum deferri oportere. See the citations from Abp. Wake, Bp. STILLINGFLEET, and Dr. WATERLAND, Pt. i. ch. vii. ans. 14, 17, notes.

Q. 2. But if what you have said be so, might it not be objected that our faith rests on the authority, not of the Bible, but of the Church?

A. No. The Church and the Bible are *both* from God: the one is God's Kingdom, the other is His Word. As soon as we are conscious of any thing, we *find* the Church with Holy Scripture in her hands, and appointed by God to deliver it to us, and to instruct us in its meaning. The Church speaks to us ministerially, the Bible authoritatively.[1]

[1] GERHARD, de Ecclesiâ, p. 318. Utrumque est res Dei, Ecclesia et Scriptura. Ecclesia est regnum Dei, Scriptura est verbum Dei. Regnum Dei administratur per verbum Dei. Verbum Dei auctoritatem habet in Ecclesiam, et in filios Dei, non autem illi auctoritatem habent in Scripturam sive Dei sapientiam: mutuas sibi operas præstant Ecclesia et Scriptura, sed auctoritas est Scripturæ, ministerium verò Ecclesiæ.

Q. 3. She does not, therefore, on her own authority, impose on us any article of faith as necessary to salvation?

A. No. The manifold wisdom of God is made known to us by the Church; *but* she dares not teach any thing, as necessary to salvation, except what she has received from Christ and his Apostles: she Eph. iii. 10. Jer. xxiii. 28. Gal. i. 8. Eph. ii. 20.

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does not exercise "dominion over our faith," but is a "helper of our joy."[1]

2 Cor. i. 24.

[1] XXXIX ARTICLES, Art. XX. The Church hath power to decree rites or ceremonies, and authority in controversies of faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing *against* the same, so *besides* the same *ought it not* to enforce any thing to be delivered *for necessity of salvation.*

See also Art. vi. and below, Pt. ii. ch. v. from middle to end.

Q. 4. Since the Word of God is difficult to be understood, both from its own nature and from the nature of man, and since man is prone to *forget* and to neglect what he understands, what ordinances are there in the Church for its exposition and perpetual inculcation?

Heb. vi. 1, 2. Luke i. 4. 2 Tim. iv. 2.

A. Those of Catechizing, or Oral instruction (κατήχησις[1]) by question and answer, and Public Preaching.

[1] Bp. ANDREWES, Pattern of Catechistical Doctrine, p. 4.

Q. 5. What is the subject matter of Catechizing in the Christian Church?

A. First, the Apostles' Creed; secondly, the Ten Commandments; thirdly, the Lord's Prayer; fourthly, the Two Sacraments.

Q. 6. What do we learn from these?

A. From the Creed[1] we learn *credenda*, i. e., what we are to *believe;* from the Decalogue, *agenda*, what we are to *do;* from the Lord's Prayer, *petenda* or *postulanda*, what we are to *pray* for; in the Sacraments, *adhibenda*, *means* to be *used* for our growth in grace.

[1] HOOKER, V. XVIII. 3.

Q. 7. In what does Preaching consist?

A. In the Public Reading[1] and Expounding[2] of Holy Writ.[1] CHAP. VII.

[1] HOOKER, V. XIX. 1. V. XXI. 4, 5. Bp. TAYLOR, Holy Living, c. iv. § 4.
[2] HOOKER, V. XXII.

Q. 8. To whom is the ministry of these ordinances committed?

A. Our Lord commanded His Apostles to "go and teach all nations," saying, "As my Father hath sent Me, so send I you:" and, "Lo! I am with you alway, even unto the end of the world." His Apostles sent others, as He sent them, and with the same commission, ordering them to commit their doctrine "to faithful men, who should teach others also." Thus Christ made a *permanent*, *hereditary*, and *successive* provision of Pastors and Teachers for his Church; and they, who hold the form of sound words of the Apostles, and who derive their commission through them and their successors consecutively from Christ Himself, are the authorized Teachers and Expounders of the Word of God.[1] Matt. xxviii. 19. John xx. 21. Matt. xxviii. 20. 2 Tim. ii. 2. See below, ch. viii.

[1] S. IREN. iv. 45. p. 345, Grabe. Ibi discere oportet veritatem apud quos est ab Apostolis Ecclesiæ successio, et id quod est sanum et irreprobabile conversationis et inadulteratum et incorruptibile sermonis constat.

S. IREN. iv. 63. Agnitio vera (γνῶσις ἀληθὴς) est Apostolorum doctrina, et antiquus Ecclesiæ status, in universo mundo, et character corporis Christi *secundum successiones Episcoporum*, quibus illi (Apostoli) eam quæ in unoquoque loco est Ecclesiam tradiderunt. Cf. v. 20.

TERTULLIAN. Præscr. Hær. 21. *Alii non sunt* recipiendi Prædicatores quam quos Christus instituit.—c. 19. Ubi veritas et *disciplinæ* et fidei, illic veritas Scripturarum et Expositionem. See further below, Part ii. chap. vi.

Q. 9. Is this method of teaching by *human* means consistent with the usual course of God's dispensations?

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A. Yes. To the Jews God not only gave a Law, but He commanded Parents to teach it to their children, and appointed a succession of human Expounders of it, and of Ministers under it. At St. Paul's conversion Christ sent Ananias to him. The angel sent Philip the Evangelist to instruct the Ethiopian. And Cornelius was ordered in a dream to send for St. Peter.[1] "Faith cometh by hearing; and hearing by the word of God." "And how shall men hear without a Preacher?" God ordinarily *instructs* the *minds* of men, as He *heals* their *bodies*, by *means* of *other men*.[2]

Deut. iv. 8, 9. Ex. xxviii. 1. Lev. x. 11. Acts ix. 10–18. viii. 26. x. 5.

Rom. x. 17, 14.

See below, Pt. i. ch. xiv.

[1] S. August. de Doctrinâ Christianâ, lib. i. (Paris, 1836. vol. iii. pp. 15, 16.) Imo vero et quod per *hominem* discendum est, sine superbiâ discat: et per quem docetur alius, sine superbiâ et sine invidiâ tradat quod accepit: neque tentemus Eum Cui credidimus, ne talibus Inimici versutiis et perversitate decepti, ad ipsum quoque audiendum Evangelium atque discendum nolimus ire in Ecclesias, aut Codicem legere, aut legentem prædicantemque hominem audire; et exspectemus rapi usque in tertium cœlum, sive in corpore, sive extra corpus, sicut dicit Apostolus, et ibi audire ineffabilia verba, quæ non licet homini loqui, aut ibi videre Dominum Jesum Christum, et ab Illo potius quam ab hominibus audire Evangelium.

Caveamus tales tentationes superbissimas et periculosissimas, magisque cogitemus et ipsum Apostolum Paulum, licet *divinâ et cœlesti* voce prostratum et instructum, ad *hominem* tamen missum esse, ut sacramenta perciperet, atque copularetur Ecclesiæ: et centurionem Cornelium, quamvis exaudita sint orationes ejus eleemosynasque respectas ei *angelus* nuntiaverit, *Petro* tamen traditum imbuendum; per quem non solum sacramenta perciperet, sed etiam quid credendum, quid sperandum, quid diligendum esset, audiret. Et poterant utique omnia per *angelum* fieri, sed abjecta esset *humana* conditio, si per *homines hominibus* Deus *verbum suum* ministere nolle videretur. Cf. S. Aug. Prolog. lib. i. de Civ. Dei, p. 131.

[2] S. August. de Doct. Christ. p. 131. Sicut enim corporis medicamenta, quæ hominibus ab hominibus adhibentur, non nisi eis prosunt quibus Deus operatur salutem, qui et sine illis mederi potest, cum sine ipso illa non possint, et tamen adhibentur; et si hoc officiose fiat, inter opera miseri-

cordiæ vel beneficentiæ deputatur: ita et adjumenta doctrinæ tunc prosunt animæ adhibita per hominem, cum Deus operatur ut prosint, qui potuit Evangelium dare *homini*, etiam non ab *hominibus*, neque *per hominem*.

Q. 10. What are the beneficial ends of this arrangement?

A. It is "useful for the humiliation of man's pride, who *would not* be debtor to any one but himself."[1] It tends to promote charity between man and man, by a mutual interchange of blessings.[2] It is a condescension to his weakness, and a trial of his obedience. It is an evidence of the truth and efficacy of the Gospel, which is committed to earthern vessels, that all may see that the excellency of its power is not of man but of God.

1 Cor. i. 21. 1 Cor. iii. 6.

2 Cor. iv. 7.

[1] HOOKER, V. LXXVI. 9.

[2] S. AUG. l. c. iv. c. i. 6. Ipsa Charitas quæ sibi invicem homines nodo charitatis astringit, non haberet aditum refundendorum et quasi miscendorum sibimet animorum, si homines per homines nihil discerent.

Q. 11. But since even authorized Expositors are human, are they not fallible? and why ought I then to listen with deference to their expositions?

A. Because they have the professional aids of learning, study, and experience; and because they are publicly known to have given their assent to certain authorized Confessions of Faith, and are accountable to their Ecclesiastical Superiors for their public teaching; because also it is their greatest duty and interest to avoid error, and to teach the truth, since "they watch for the souls" of their hearers, "as they that must give account;"[1] and because they are Ministers appointed and ordained by God "for this very thing," and have received and do receive Divine grace and assistance from Him for the execution of their office.

Rom. xii. 6–8.

1 Cor. ix. 16. Ezek. xxxiii. 7–9. xxxiv. 2–10. Heb. xiii. 17. 1 Pet. iv. 5.

Acts xx. 28.

2 Tim. i. 6.

1 Tim. iv. 13–16.

[1] BARROW, on Obedience to our Spiritual Guides and Governors. Sermons lvi. lvii. lviii. lix.

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Q. 12. Have we any direct *precept from Scripture, commanding* us to seek for and to receive instruction from them?

Mark xvi. 15.

A. Yes. They are charged by Christ and His Apostles to preach. "The priest's lips should keep knowledge, and we should seek the law at his mouth; for he is the messenger of the Lord of Hosts." On the other hand, the greatest wickedness is described by the words, "Thy people are as they that strive with the priest;" and our Lord said to His Apostles, "He that heareth you, heareth Me; and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me;" and, "He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward."[1]

1 Cor. i. 18. ix. 16. 2 Tim. iv. 1,2. Mal. ii. 7. Hos. iv. 4. Luke x. 16. Matt. x. 41.

[1] Abp. POTTER on Church Government, ch. v. p. 221–240, ed. 1724.

Q. 13. But authorized expositors may err; am I then to follow them in their error?

A. No; not when you *know it* to be so: our Lord has left us the rule, what to follow, and what to avoid. He says, "The Scribes and Pharisees sit (ἐκάθισαν,) in Moses' seat, (i. e., to teach the Law,[1] in his place;) all, therefore, whatsoever they (so sitting and teaching) bid you to observe, *that* observe and do." But He says also, "Beware of the *leaven* (that is, of the *false doctrine*) of the Pharisees;" that is, we are to follow authorized teachers, and them *alone*,[2] in that, and as far as they teach by, and according to, Divine authority; but are not to follow them in any errors of doctrine. There may be teachers who do not faithfully keep to their engagements and duties.

Matt. xxiii. 2, 3. Matt. xvi. 6. 12. Luke xii. 1.

[1] S. AUGUST. in S. Joann. Evang. Tract. xlvi. 6. Multi quippe in Ecclesiâ commoda terrena sectantes, *Christum*

tamen *prædicant*, et per eos vox Christi auditur: et sequuntur oves, non *mercenarium*, sed vocem PASTORIS *per* mercenarium. Audite mercenarios ab Ipso Domino demonstratos: *Scribæ*, inquit, *et Pharisæi cathedram Moysi sedent: quæ igitur dicunt facite; quæ autem faciunt, facere nolite.* Quod aliud dixit, nisi, per *mercenarios* vocem *Pastoris* audite? *Sedendo enim cathedram Moysi*, legem Dei docent: ergo per illos Deus docet. *Sua vero* illi si velint docere, nolite audire, nolite facere. Quod enim facit male, non prædicat de cathedrâ Christi; inde lædit unde *mala facit*, non unde *bona dicit.* CHAP. VII.

RAINOLD, Conference with Hart, 1598, pp. 255–269.

[2] Below, Pt. iii. ch. iii. toward the end.

Q. 14. Am I then to make myself the judge whether they are in error; and if not, to what test and standard of doctrine am I to appeal?

A. We may not listen to our own private independent reason, but, first, and above all, Holy Scripture, as received, guarded, and interpreted by the Catholic Church from the beginning "according to the proportion of faith," is the Rule to which all teaching of Individuals is to be referred, and *against* which no one is to be heard, no, not even "an angel from heaven;" and next, subordinately and by the way of confirmation and explanation, the consent of the Church herself, speaking in her public Expositions, Creeds, Councils, Liturgies, Confessions, and writings of her ancient Bishops and Doctors, is to be regarded.[1] 1 Cor. ii. 13. Rom. xii. 6. Gal. i. 8.

[1] RAINOLD'S Conference, p. 46. Bp. ANDREWES on the Decalogue, p. 57.

WATERLAND, Works, v. p. 265. On the Use and Value of Ecclesiastical Antiquity. A very particular regard is due to the *Public Acts* of the Ancient Church appearing in *Creeds* made use of in baptism, and in the *censures* passed upon heretics. It is not at all likely that *any* whole Church of those times should vary from Apostolical doctrine in things of moment; but it is, morally speaking, absurd to imagine, that ALL *the Churches* should combine *in the same error*, and *conspire together to corrupt the doctrine of Christ.* Bp. BULL, Def. Fid. Nic. I. 1, 9. Religio mihi est eritque contra *torrentem* omnium Patrum S. Scripturas interpretari, nisi

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quando me argumenta cogunt evidentissima—quod *nunquam* eventurum credo.

Q. 15. You speak of her ancient Bishops and Doctors; but are not they also private and fallible individuals?

A. Yes.

Q. 16. What ground then is there for any special deference to their opinions? and what is the nature of that deference?

A. The first act of duty to them is not to attempt to raise them to that place where they themselves are not willing to stand;[1] namely, to a level with the writers of HOLY SCRIPTURE. Scripture *alone*[2] can neither deceive nor be deceived; but the expositions of Scripture by the Fathers of the Church are entitled, on many grounds, to special reverence.

[1] TERTULLIANUS, adv. Hermogenem. Non recipio quod *extra Scripturam* de tuo infers. IDEM, De Carne Christi, 2. Si Apostolicus es, cum Apostolis senti.

S. HIERON. ad Theophilum. Aliter habeo Apostolos, aliter reliquos tractatores. Illos semper vera dicere; istos in quibusdam ut homines errare.

S. AUGUST. Epist. 82. Hieronymo. Ego *solis* eis Scripturarum libris qui jam Canonici appellantur, didici hunc timorem honoremque deferre, ut nullum eorum auctorem scribendo aliquid errasse firmissimè credam. Alios autem ita lego, ut quantâlibet sanctitate doctrinâque præpolleant, non ideo verum putem, quia ipsi ita senserunt, sed quia mihi vel per illos auctores Canonicos, vel ratione probabili, persuadere potuerunt.

[2] TERTULL. Præscrip. ad. Hæres. c. 3. Non ex personis probamus fidem, sed ex fide personas.

S. AUGUST. lib. iii. de. Trinit. Noli meis literis quasi Scripturis Canonicis inservire. Noli meas literas ex tuâ opinione vel contentione, sed ex divinâ lectione vel inconcussâ ratione corrigere.

S. AUGUST. contra Cresconium, lib. ii. cap. 31. Nos nullam facimus Cypriano injuriam, quum ejus quaslibet literas á Canonicâ divinarum Scripturarum auctoritate distinguimus. Neque enim sine causâ, tam salubri vigilantiâ *Canon Eccle-*

siasticus constitutus est, ad quem certi prophetarum et Apostolorum libri pertinent, quos omnino judicare non audemus, et secundum quos de cæteris literis vel fidelium vel infidelium judicamus. See also c. Donatistas, ii. c. 3. CHAP. VII.

Q. 17. State these grounds.

A. First, because the *times* in which they lived were in immediate succession from that of Christ Himself and His Apostles; next, because the vernacular *language* of many of them was that in which the Evangelists and Apostles themselves wrote; next, because of their undivided *devotion* to the ministry of the *Word;* because, also, they possessed and had the use of religious and other *treatises* which are now *lost;* also, because they habitually used *mutual conference*, publicly and privately, with one another; next, on account of their piety and sufferings urging and requiring them to *examine* the *truth*, as they valued their highest interests, temporal and eternal; and from their needs and prayers for *Divine Grace*, which we know to have been especially shed in *abundant supplies* upon the early Church;[1] and, lastly, from their writings having been *approved* and held in great respect by the *Church*.

[1] Abp. Wake's Apostolical Fathers, c. x. p. 110. 1. They were contemporary with the Apostles, and instructed by them. 2. They were men of an eminent character in the Church, and therefore, such as could not be ignorant of what was taught in it. 3. They were careful to preserve the doctrine of Christ in its purity, and to oppose such as went about to corrupt it. 4. They were men not only of a perfect piety, but of great courage and constancy, and, therefore, such as cannot be suspected to have had any design to prevaricate in this manner. 5. They were endued with a large portion of the Holy Spirit, and, as such, could hardly err in what they delivered as the Gospel of Christ. 6. Their writings were approved by the Church in those days, which could not be mistaken in its approbation of them.

Waterland on the Trinity, vii. On the Use and Value of Ecclesiastical Antiquity, Works, v. pp. 253–333; p. 260.

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1. The ancients who lived nearest to the apostolical times are of some use to us, considered merely as contemporary writers, for their *diction* and *phraseology*. . . 2. A further use of the ancient Fathers is seen in the letting us into the knowledge of antiquated *rites* and *customs*, upon the knowledge of which the true interpretation of some Scripture phrases and idioms may depend. 3. They are further useful as giving us an insight into the *history of the age* in which the sacred books (of the New Testament, I mean) were written. 4. The ancientest Fathers may be exceedingly useful for fixing the sense of Scripture in *controverted texts*. Those that lived in or near the Apostolical times might retain in memory what the Apostles themselves or their *immediate* successors said upon such and such points. Their nearness to the time, their known fidelity, and their admirable endowments, ordinary and extraordinary, add great weight to their testimony or doctrine, and make it a probable rule of interpretation in the prime things. It deserves our notice, that the Fathers of the third and fourth centuries had the advantage of many written accounts of the doctrine of the former ages, which have since been lost: and, therefore, their testimonies also are of considerable weight, and are a mark of direction to us, not to be slighted in the main things. . . . 5. There is one consideration more, tending still to strengthen the former, and which must by no means be omitted; namely, that the *charismata*, the *extraordinary gifts*, were then frequent, visibly rested in and upon the *Church, and there only*.

Q. 18. What inferences do you draw from this statement?

A. These considerations show that their works are entitled to great respect, especially, in a *negative* sense; i. e., if any doctrine appears to have been *unknown* to them, or to be *contrary* to their sense, as expressed in their writings, it may be concluded to be *novel*, and consequently *false*.[1]

[1] WATERLAND, ibid. p. 275. This *negative* way of arguing is generally allowed, and can hardly bear any controversy. Bishop Stillingfleet (Rational Account, ii. p. 58,) observes, that it is *sufficient prescription against* any thing which can be *alleged* out of Scripture, that *if it appear contrary to the sense of the Catholic Church from the beginning*, it ought not to be looked upon as the *true* meaning of Scripture.

Q. 19. But have not *modern* Expositors special

advantages, not possessed by the ancient; and are they not entitled, in certain respects, to preference to them?

A. Modern Expositors have, no doubt, certain advantages. They have the experience of the past, whence they may see how error has been confuted by truth, which has gained in strength and clearness from the contest, for "Ex hæreticis," says St. Augustine, "asserta est Catholica:"[1] and thus they learn to avoid error and to maintain truth. They have the benefit of the advancement of knowledge of languages and criticism, of the discoveries in science, and of the geographical and antiquarian researches of later days. But with respect to *preference*,—both ancient and modern Interpreters have their respective uses: and in the case of two good things, both of which are given us for our use by Almighty God, it is unwise to say, "*this* is *worse* than *that*:" our duty is to be thankful to Him for *both*, and according to our means and opportunities to use them accordingly. Eccl. xxxix. 34.

[1] S. Aug. i. 1213–1215. iii. 2066. iv. 730. 732. 978. 1729. v. 412. viii. 392, ed. Paris. S. Chrysostom, ii. 836, ed. Savil.

Q. 20. I infer from all you have now said, that you do not allow that there is any *one living*, *visible*, *infallible* Judge in controverted causes of Faith?

A. There *is one visible* and *infallible* Judge in such causes, and *one only*, namely, Holy Scripture; as St. Augustine[1] says, "Scriptura sancta *sola* nescit fallere, nec falli:" and to this standard, "To the Law and to the Testimony," all appeals in such cases must be made, as St. Optatus and St. Augustine said, in their controversies with the Donatists, "On *earth* we can find *no* Judge; we must seek one from *heaven;* but why from heaven when we have it in the *Gospel?* quid ad *cælum*, Isa. viii. 20.

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quum habemus in *Evangelio?* Why do we strive together? Quare de hæreditate litigamus? fratres sumus, quare contendimus? Non sine *Testamento* dimisit nos Pater; sedet Christus in cœlo; et contradicitur *Testamento* ejus—*Aperi legamus.*"[2]

[1] S. Aug. de Meritis, i. 22, compared with Epist. lxxxii. *Tantummodo* scripturis hanc debeo servitutem, quâ eas *solas* ita sequar ut conscriptores eas nihil in eis omninò errasse dubitem. See also his words above, p. 67.

[2] Abp. Laud against Fisher, sect. xxvi. A. C. would know what is to be done for reuniting of a Church divided in doctrine of the faith, when this remedy by a general council cannot be had. "Sure Christ our Lord," saith he, "hath provided some rule, some judge, in such and such like cases, to procure unity and certainty of belief." I believe so too: for he hath left an infallible rule, the *Scripture*, and that by the *manifest places* in it (which need no dispute, no external judge,) is able to settle unity and certainty of belief, in necessaries to salvation: and in *non necessariis*, in and about things not necessary, there ought not to be a contention to a separation.

Q. 21. But Scripture, though a visible and infallible, is no *living* Judge, and is not a single living Judge necessary?

A. Christ knows best what is necessary for His Church; and He never appointed one. *If* there ever had been such a thing as *one* living Judge, it *must* have existed in the time of the *Apostles;* and they never would have summoned a Council[1] at Jerusalem, if any *one* living man, and specially any one actually present among them *when* they summoned it, had possessed authority to decide the controversy which occasioned its convocation. And it is preposterous to imagine that Bishops would have been put to the pains of coming together from the most distant parts of Christendom to meet in Church Synods, in *different places*, at different times, during so many centuries, if the Church had known any thing of any such *one* living Judge, existing in *one place*.[2]

Acts xv. 3, 7.

[1] Abp. Laud against Fisher, sect. xxvi. To draw all together to settle controversies in the Church, here is a visible judge and infallible, but not living, and that is the *Scripture* pronouncing by the Church; and there is a visible and a living judge, but not infallible, and that is a general council, lawfully called and so proceeding.

[2] See further below, Part ii. chap. ix.

Q. 22. But in cases where *General Councils cannot* be summoned, how are litigated questions to be settled, and necessary Reforms to be made in the Church, since it cannot be by one living Judge?

A. Let each National Church keep itself as close as it can to God's Law: and, whereinsoever it may have gone astray, (whatever *other* Churches may do,) let it *amend itself*.[1] And if, after all, controversies should arise and defects exist in it,—which *will* always be the case more or less in every part of the Visible Church, even until the Great Day, when "the Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that do offend and them which do iniquity," such things must be regarded by its members as trials[2] of their faith, as incitements to watchfulness, fasting, and prayer, and as exercises of their Christian faith, hope, and desire, calling on them to "possess their souls in patience," and to raise their eyes from the present strifes, confusion, failings, and trials[2] in the Church militant on earth, to the future peace, order, beauty, and felicity of the Church glorified in heaven.

Matt. xiii. 41.

Luke xxi. 19.

[1] Hooker, III. i. 10. The indisposition, therefore, of the Church of Rome to reform herself must be no stay unto *us* from performing our duty to God, even as desire of retaining conformity with them could be no excuse if we did not perform that duty.

Abp. Laud against Fisher, sect. xxiv. Was it not lawful for Judah to reform herself when Israel would not join? Sure it was, or else the prophet deceives me, that says expressly, *Though Israel transgress, yet let not Judah sin.* And

Hos. iv. 15.

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St. Jerome expounds it of this very particular sin of heresy and error in religion.

[2] Abp. LAUD against Fisher, sect. xxiv. When a general council cannot be had, the Church must pray that it may, and expect till it may; or else reform itself *per partes*, by national or provincial synods (as hath been said before.) And in the mean time it little beseems A. C., or any Christian, to check at the wisdom of Christ, if He have not taken the way they think fitting to settle Church differences; or if, for the Church's sin or trial, the way of composing them be left more uncertain than they would have it, *that they which are approved may be known*. See WATERLAND, v. 321.

1 Cor. xi. 19.

CHAPTER VIII.

ON PRIVILEGES IN THE CHURCH—DUE ADMINISTRATION OF THE SACRAMENTS BY A LAWFUL MINISTRY.

Q. 1. WHAT other privileges are received from God through the medium of the Church?

A. The Sacraments of Baptism and of the Lord's Supper, which are the visible *symbola* and *characteres Ecclesiæ*, the signs, badges, and bonds of the Christian Church.[1]

Matt. xxviii. 19. Mark xvi. 16. Luke xxii. 19. Acts ii. 42. 1 Cor. xi. 24. Tit. iii. 5.

[1] S. AUG. contra Faustum, xix. 11. In *nullum nomen religionis* sive veræ sive falsæ coagulari homines possunt nisi aliquo *signaculorum* vel *sacramentorum visibilium* consortio colligantur. S. AUG. contra Parmen. ii. c. 13, De Cathechiz. Rudibus. Sacramenta signacula rerum divinarum visibilia in quibus res ipsæ invisibiles honorantur. S. BASIL, Homil. xiii.

Q. 2. Why is the Administration and Reception of the Sacraments necessary?

A. Because it has pleased God, in His infinite wisdom and mercy to us, to ordain them as *federal rites* wherein the new Covenant is ratified to us;

and to make them the *instruments* of our incorporation, union, life, and growth, in the Body of Christ; and because He has constituted them the proper and efficacious *means* for the conveyance of His grace, pardon, and goodness to us, and for the quieting of our consciences, the illumination of our minds, and the preservation of our souls and bodies; and because He has made them also to be *memorials* of His *past pledges* of His *present*, and *earnests* of His *future* love to all who receive them worthily; and because He has appointed them to be visible *symbols* and *tokens* by which the members of Christ show their love for each other, and thus edify each other, and strengthen the unity of the body by mutual indwelling in Christ; and finally, Because our Saviour, Christ Himself, *has declared them* to be *necessary* to *salvation*.[1]

1 Cor. xii. 12–14. x. 16, 17.

John iii. 3–5. vi. 53. 56. Mark xvi. 16.

[1] HUGO, de Sacramentis, lib. i. cap. 5. Institutio sacramentorum, quantum ad Deum auctorem, *dispensationis* est; quantum vero ad *hominem* obedientem, *necessitatis:* quoniam in potestate Dei est *præter ista* hominem salvare; sed in potestate hominis non est *sine istis* ad salutem pervenire.

HOOKER, V. LVII. 4. It is not ordinarily God's will to bestow the grace of sacraments on any but *by the Sacraments;* which grace also they that receive by Sacraments, or with Sacraments, receive it from him, and not from them. For of Sacraments the very same is true which Solomon's Wisdom observeth in the brazen serpent. He that turned towards it was not healed by the thing he saw, but by Thee, O Saviour of all. The use of them is in our hands, the effect in His. HOOKER, V. LX. 4. If Christ Himself, which giveth salvation, do require Baptism, it is not for us, that look for salvation, to examine Him whether unbaptized men may be saved, but seriously to do that which is required, and religiously to fear the danger which may grow from the want thereof.

Wisd. xvi. 7.

Q. 3. By whom are the Sacraments administered?

A. By persons lawfully[1] called and sent for that purpose.

John xx. 21, 22. Matt. xxviii. 19.

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[1] XXXIX ARTICLES, Art. xxiii.

Q. 4. By what name are the Ministers of the Sacraments distinguished from those to whom they minister?

A. They are called κληρικοὶ, *clerici*, *clerks*, or *clergy;* and are thus distinguished from the other members of the Church, who are called λαὸς, or *laity*.[1]

[1] S. CLEMENT, Ep. ad Cor. i. 40. Abp. De MARCA, Dissertatio de discrimine laicorum et clericorum (in the Appendix to his Concordia,) p. 84.

Q. 5. What is the origin of these words?

A. The Clergy are so called from κλῆρος,[1] *a lot* or *portion*, because they are allotted and consecrated to God, or because He and His Church is their lot and inheritance; and the Laity[2] of the Christian Church are so termed, as being the chosen nation and peculiar people of God

[1] SUIDAS κλῆρος, τὸ σύστημα τῶν διακόνων καὶ πρεσβυτέρων. S. HIERON. ad Nepotian. de vitâ Clericorum. Propterea vocantur *Clerici* vel quia de sorte sunt Domini vel quia Dominus sors, id est pars, Clericorum est.

S. CHRYSOST. in Act. Apost. i. 17, 18. Ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης· κλῆρον δὲ αὐτὸν καλεῖ δεικνὺς τῆς τοῦ Θεοῦ χάριτος τὸ πᾶν ὄν, καὶ ἀναμιμνήσκων αὐτοὺς τῶν παλαιῶν, ὅτι ὁ Θεὸς αὐτοὺς ἐκληρώσατο καθάπερ τοὺς Λευίτας. Vide et in i. 26. ἔδωκαν κλήρους αὐτῶν, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν.

Num. xviii. 24. Vers. LXXII. ἐγὼ ἡ μερίς σου καὶ ἡ κληρονομία σου. The word κληρικοὶ was sometimes, indeed, applied in ancient times to the *inferior* Ministers, the superior being called ἱερεῖς.

[2] Bp. BILSON, Perpet. Government of Christ's Church, chap. x. p. 202, ed. Oxf. 1842. And so the learned know the word λαὸς, whence *lay* is derived, importeth even "the Lord's peculiar poeple;" which distinction of people from priest is neither profane nor strange in the Scriptures. Is. xxiv. 2. "There shall be," saith Esay, "like people, like priest."

And so saith Osee; as also Jeremy divideth the Church into the "prophet," "priest," and "people." As for the name of Clergymen, Jerome saith, "Therefore are they called Clergymen, or Clerks, either because they are the Lord's portion (to serve the Church of Christ,) or for that the Lord is their portion and part (to live on such things as are dedicated to the Lord.")

Hosea iv. 4. Jer. xxiii. 11. xxvi. 7.

Q. 6. But how is this assertion of the necessity of a call and ordination of *special* persons consistent with the expressions of St. Peter to *whole* congregations, "Ye are a chosen generation, a royal priesthood;" and of St. John, "He hath made us unto our God, kings and priests?" Do not these words seem to intimate that *all* Christians are priests to God?

a 1 Pet. ii. 9. Rev. i. 6.

A. Certainly they do. *All* men, especially all who are in authority and in eminent stations, as Kings, Nobles, Magistrates, Statesmen, Legislators, Poets, Parents, are in a certain sense Priests of God,[1] and are consecrated to His service. In the words of St. Augustine,[2] "Christians, *whether lay or clergy*, are priests, for they are all members of the one High Priest, Jesus Christ. They are a holy Temple of God, and their souls are His altars, on which they do sacrifice to Him;" but then the *special* manifestation of God's Word and Sacraments is committed to certain persons, who have accordingly, in Scripture, particular designations, as being *separated* for the work whereunto they are called;[3] whence arise the relative duties of Clergy and Laity which are enjoined in numerous places of Holy Writ; and "*Ecclesia* non *est*," says St. Jerome, "quæ non habet *Sacerdotes*."[4] Christ gave not *all*, but *some* Apostles, and *some* Prophets, for the work of the *ministry*, says St. Paul, and he asks, "Are *all* Apostles? are *all* Prophets? are *all* Teachers?" No; every one in his own order. And St. James would not have directed

Acts xiii. 2. 1 Cor. ix. 11. 13. Gal. vi. 6. 1 Thess. v. 12, 13. Phil. ii. 29. 1 Tim. v. 17. Heb. xiii. 7. 17. Acts xx. 28. Eph. iv. 11, 12. 1 Cor. xii. 29. 1 Cor. xiv. 16. James v. 14.

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Priests to be sent for, if *every one* was a Priest; and by such a general interpretation of St. Peter's and St. John's words, all degrees, civil as well as ecclesiastical, would be confounded; for then *every one* would be not only a *Priest*, but *every one* would also be a *King*. On the contrary, the expression is itself an evidence and proof that *special priests* as well as *special Kings* are designated of God; and its true meaning is, that *Christians* are to be distinguished, in spiritual things, from the *rest* of the world, as Kings and Priests, each in their respective functions, are distinguished from others who have not their peculiar duties.

[1] S. AUGUST. in Joan. Evang. Tractatus li. Cum ergo auditis, fratres, Dominum dicentem, *Ubi ego sum, illic et minister meus erit;* nolite *tantummodo* bonos *Episcopos* et *Clericos* cogitare. Etiam *vos* pro modo vestro ministrate Christo, bene vivendo, eleemosynas faciendo, nomen doctrinamque ejus quibus potueritis prædicando; ut unusquisque etiam *pater familias* hoc nomine agnoscat paternum affectum suæ familiæ se debere. Pro Christo et pro vitâ æternâ, suos omnes admoneat, doceat, hortetur, corripiat; impendat benevolentiam, exerceat disciplinam; ita in domo suâ ecclesiasticum et *quodammodo Episcopale* implebit officium, ministrans Christo, ut in æternum sit cum ipso.

[2] S. AUG. de Civ. Dei, xx. 10. Psalm xciv. p. 1465.

[3] TERTULLIAN. de Baptism. 17. Dandi baptismum jus habet summus sacerdos, qui est Episcopus, dehinc Presbyteri et Diaconi *non tamen* sine Episcopi auctoritate. TERTULLIAN, de Coron. 3. Eucharistiæ sacramentum non *de aliorum manu* quam *præsidentium* sumimus. See S. HIERON. Part i. chap. x. ans. 7, note.

TERTULLIAN. de Præscript. Hæret. 39, on the practice of *heretical* as opposed to that of *Catholic* congregations:—Ordinationes eorum temerariæ, leves, inconstantes. Itaque alius hodie Episcopus, cras alius; hodie Diaconus qui cras Lector; *hodie Presbyter* qui *cras Laicus.*

OPTATUS, ad Parmen. ii. 25. *Quatuor* genera sunt in Ecclesiâ, *Episcoporum, Presbyterorum, Diaconorum,* et *Fidelium.*

1 Cor. xiv. 16. [4] S. HIERON. adv. Lucif. c. 8. S. CHRYSOSTOM. ad 1 Cor. xiv. 16.

ORDINAL of the Church of England. There shall be a

Sermon declaring . . . how *necessary* the Order of Priests is in the Church of Christ. CHAP. VIII.

HOOKER, III. xi. 18. We hold that God's clergy are a state which *hath been and will be* (as long as there is a Church upon earth) *necessary* by the plain *Word of God Himself*, a state, whereunto the rest of God's people must be subject as touching things that appertain to their soul's health.

Q. 7. You spoke of special persons, lawfully called and sent; who are they?

A. Those "who are tried, examined, and known to have such qualities as are requisite for their office, and are also, by public prayer and imposition of hands, approved and appointed thereto by lawful authority."[1]

[1] Pref. to ORDINAL of the Church of England. XXXIX ARTICLES, Art. xxiii. CANONS of 1603, xxxiii. xxxiv. xxxv.

Q. 8. You mean, therefore, that no man may undertake *of himself* the duties of the Christian Ministry?

A. I do. "No one taketh this honour unto himself,[1] but he that is called of God, as was Aaron." Aaron and his sons were appointed by God to wait on the Priest's office; and "the stranger that came nigh" was to be put to death. "A man can receive nothing unless it be given him from above." "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." The sons of Sceva who assumed Apostolic functions were overcome by the Evil Spirit. And an awful warning against any such assumption is contained in the history of Korah, Dathan and Abiram, who were destroyed by God for invading the priestly office, and of King Uzziah, who was smitten with leprosy for so doing. Nay, more, Uzzah was smitten by God for touching the ark, (which, not being a *Levite*, he

Isa. xlix. 1. Jer. xxiii. 21. Gal. i. 15. Heb. v. 4. Ex. xxviii. 1. Num. iii. 10. xviii. 3-6. John x. 1. Acts xix. 14. Num. xvi. 32-34. xviii. 3. 2 Chron. xxvi. 16. 19. 2 Sam. vi. 6. 1 Chron. xiii 10.

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could not lawfully do,) though he put forth his hand with a good intention to stay it.

[1] S. CYPRIAN. de Unit. Eccl. p. 111. Hi sunt qui se præpositos sine ullâ ordinationis lege constituunt, qui, nemine Episcoporum dante, Episcopi sibi nomen assumunt.

S. CYPRIAN. Ep. 69, p. 182. Quomodo Pastor ille vocari potest qui, manente vero Pastore et in Ecclesiâ Dei ordinatione succedaneâ præsidente, nemini succedens, et a se ipso incipiens, alienus sit et Dominicæ pacis ac divinæ unitatis inimicus?

Bp. BARROW, on the Necessity of a Lawful Call to the Ministry. Remains, p. 613. See also chap. xi.

Q. 9. But if Aaron was called by God, why may not a person who believes that he has a Divine call take upon him this function?

Lev. viii. 1–36. Eccl. xlv. 16. Rom. x. 15.

A. Aaron was not only *called by God*, but, at God's express command, was *visibly ordained by Moses*. And St. Paul asks, "How shall they Preach except they be *sent?*"[1]

[1] XXXIX ARTICLES, Art. xxiii.

HOOKER, III. xi. 18. A solemn *admittance* to charge in the Church is of such *necessity*, that without it there can be no Church Polity.

LESLIE, Discourse on the Necessity of an outward Commission.

Q. 10. Does the necessity of a due visible *mission* appear from the *New* Testament?

Is. xlvii. 16. lxi. 1. Matt. iii. 16, 17. Luke iv. 18. Matt. iv. 19. 21. x. 40. xv. 24. John i. 32. vi. 70. Acts i. 24. Luke x. 1.

A. Yes. Even Christ glorified not Himself, to be made an High Priest. He did not enter on His office till He was *visibly* and *audibly* commissioned to do so. And in the same way the Twelve and the Seventy were *chosen*, *called*, and *sent* by Him.[1]

[1] S. AMBROS. Epist. xliv.

Q. 11. Does this further appear from the titles of Christ's Ministers?

1 Tim. ii. 7.

A. Yes. An *Apostle* (Ἀπόστολος) does not

signify one who *comes*, but one who is *sent;* so Ministers are called in Scripture Κήρυκες, namely, *Heralds*, and Πρέσβεις, *Ambassadors;* that is, they are persons who do *not present themselves* on *their own authority*, but who come with a *commission publicly given them* by *others;*[1] and their office is named in the New Testament a διακονία, λειτουργία, and οἰκονομία, that is, a *ministry*, *service*, and *stewardship*, *not* an independent function.

John x. 8. v. 43. 2 Tim. i. 11. 2 Pet. ii. 5. 2 Cor. v. 20. Jer. xxiii. 21. 32. Rom. xii. 7. 1 Cor. iii. 5. xii. 5. xvi. 15. 2 Cor. v. 18. Col. iv. 17. 1 Tim. i. 12. 2 Tim. iv. 5. Phil. ii. 17. 1 Cor. ix. 17. Eph. iii. 2. 2 Cor. ix. 12.

[1] S. Aug. iv. 1375. Dixit Christus, "Omnes qui *venerunt fures sunt et latrones;*" id est qui venerunt *suâ sponte, a Me non sunt missi*, qui venerunt sine Me, in quibus Ego non fui.

S. Aug. in S. Joann. xlv. Non *præter* Christum sed *cum* Illo *Prophetæ* venerunt. Venturus Christus illos præcones *misit.*—c. Faust. xvi. 12.

Theophylact in l. c. S. Joann. p. 645. κλεπταὶ καὶ λῃσταὶ—ὅσοι ἦλθον, οὐχ ὅσοι ἀπεστάλησαν, οἱ μὲν γὰρ προφῆται ἀποσταλέντες παρεγένοντο, οἱ δὲ ψευδοπροφῆται οἶοι καὶ οἱ ῥηθέντες στασιασταί, μηδενὸς ἀποστείλαντος ἦλθον, ἐπὶ διαστροφῇ τῶν ἀπατωμένων.

S. Hieron. Procem. in S. Matth. In *venientibus* est præsumptio temeritatis, in *missis* est obsequium servitutis.

Q. 12. Since, then, a man cannot take this office upon himself, but must receive it visibly from some lawful authority, *what* is that lawful authority?

John xvii. 18. xx. 21. Matt. xxviii. 20. 1 Pet. i. 1. Acts xiii. 3. xiv. 23. 1 Tim. iv. 14. v. 22. 2 Tim. ii. 2.

A. First, in the beginning, that of Christ Himself; and then after Him, that of those whom Christ sent, saying unto them, "*As* My Father hath sent Me, *even so* send I you:" "and lo, I am with you *alway*, even *to the end of the world;*" and who, therefore, being thus sent, were commissioned to send others, in a *never-ending succession*, as Christ, Who sent them, was sent of God. Christ was ὁ τοῦ Θεοῦ Ἀπόστολος; the Twelve were Christ's Apostles; and every Minister, lawfully ordained, is an Ἀπόστολος of the Apostles.[1]

See above ch. vii. ans. 8.

[1] S. Clemens, Ep. ad Cor. cap. xlii. ἐξεπέμφθη ὁ Χριστὸς

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τὸς ἀπὸ τοῦ Θεοῦ, καὶ οἱ ἀπόστολοι ἀπὸ τοῦ Χριστοῦ, οἳ κατὰ χώρας καὶ πόλεις κηρύσσοντες καθέστανον τὰς ἀπαρχὰς αὐτῶν εἰς Ἐπισκόπους καὶ Διακόνους.

HOOKER, V. LXXVII. 1. In that they are Christ's Ambassadors,—who should give them authority, but He Whose most inward affairs they manage? What angel of heaven could have said to man, as our Lord did unto Peter, "Feed My sheep;—preach,—baptize;—do this in remembrance of Me;—whose sins ye retain, they are retained; and their offences in heaven pardoned, whose faults ye shall on earth forgive?"

Q. 13. Together with a lawful call and visible mission, what else is necessary to constitute a person duly and fully a Minister of Christ?

Matt. xxviii. 19. John xx. 21. 23. xiv. 27. Matt. x. 13.

A. He must also receive the *ordaining grace of* the Holy Spirit of God, investing him with the power of dispensing God's word and sacraments; of remitting and retaining sins; of praying for God's people, and of blessing them in His Name; and this the Holy Spirit[1] confers by the hands of the successors of the Apostles, in the Office of Ordination.[2]

[1] Bp. BILSON, Perpetual Government of Christ's Church, p. 160. To create Ministers by imposing hands, is to give them not only power and leave to preach the Word and dispense the Sacraments, but also *the Grace of the Holy Ghost*, to make them able to execute both parts of their function. This *can none give but they that first received the same.*

HOOKER, V. LXXVII. 8. When we take ordination, we also receive the presence of the Holy Ghost. Whether we preach, pray, communicate, condemn, give absolution, or whatsoever we do, as disposers of God's mysteries, our words, judgments, acts, and deeds, are not ours, but the Holy Ghost's.

Bp. PEARSON on the Creed, Art. viii. It is the office of the Holy Spirit to sanctify and set apart persons for the duty of the Ministry, *ordaining* them to *intercede between God and His People*, to *send up prayers to God for them*, to *bless them* in the Name of God, to teach *the doctrine of* the Gospel, to *administer the Sacraments* instituted by Christ, to perform all things necessary "for the perfecting of the

Eph. iv. 12.

saints, for the work of the ministry, for the edifying of the body of Christ."

[2] On the Subject of this Chapter, see further below, Part ii. Chapter vi.

CHAPTER IX.

ON THE THREE ORDERS OF MINISTERS IN THE CHURCH.

Q. 1. ARE all ordained Ministers of *equal* rank and dignity?

A. No.

Q. 2. How many degrees are there of them?

A. There are *Three Orders* in the Christian Church, as there were three in the Church of the Jews.

Q. 3. What are they called?

A. The orders of BISHOPS, PRIESTS, and DEACONS,[1] corresponding to those of High Priests, Priests and Levites.

[1] S. IGNAT. ad Trall. iii. χωρὶς τούτων (Ἐπισκόπου, Πρεσβυτέρων καὶ Διακόνων) Ἐκκλησία οὐ καλεῖται.

OPTATUS de Schismate Donatist. ii. 14. Certa membra sua habet Ecclesia, *Episcopos, Presbyteros, Diaconos*, Ministros, et turbam *fidelium*. OPTATUS, ii. 24. Cum sint (sicut supra dixi) quatuor genera capitum in Ecclesiâ *Episcoporum, Presbyterorum, Diaconorum*, et *Fidelium*, nec uni parcere voluistis, evertis animas hominum. Agnoscite vos animas evertisse. Invenistis *Diaconos, Presbyteros, Episcopos:* fecistis *Laicos*. Agnoscite vos animas evertisse. See above, chap. viii. ans. 6, notes. BINGHAM II. xix. 15.

[2] S. HIERON. Ep. lxxxv. ad. Evag. Ut sciamus traditiones Apostolicas sumptas de vetere Testamento, quod Aaron et Filii ejus atque Levitæ in Templo fuerunt, hoc sibi Episcopi, et Presbyteri, et Diaconi, vindicent in Ecclesiâ.

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S. CLEM. cap. xl. p. 138–140, ed. Jacobson. Τῷ ἀρχιερεῖ (Episcopo) ἴδιαι λειτουργίαι δεδομέναι εἰσὶν, καὶ τοῖς ἱερεῦσι (Presbyteris) ἴδιος ὁ τόπος προστέταχται, καὶ λευίταις (Diaconis) ἴδιαι διακονίαι ἐπίκεινται· ὁ λαϊκὸς ἄνθρωπος τοῖς λαϊκοῖς προστάγμασιν δέδεται.

THEOPHYL. in S. Luc. xix., on the difference and various functions of the *Three Orders*.

Q. 4. What is the derivation and meaning of the word *Bishop?*

A. It is derived from the Greek Ἐπίσκοπος, which signifies one who *inspects* or *overlooks* others, for the sake of guiding, governing, and correcting them.[1]

[1] S. AUG. ad Ps. cxxvi. Ideo altior locus est Episcopis, ut ipsi *superintendant* et quasi custodiant populum. Nam et Græce quod dicitur *Episcopus*, hoc Latine *Superintentor* dicitur. Quo modo Vinitori altior locus ad custodiendam Vineam, sic et Episcopis altior locus factus est.

Q. 5. What is the derivation and meaning of the name of the second order?

A. *Priest*, or *Presbyter*, is derived from the Greek Πρεσβύτερος, and signifies a superior, properly in *age*, and thence also in *worth and gravity*.[1]

[1] Bp. BILSON, Perpetual Gov. p. 202. The name of Presbyter I use for those whom the Apostles call Πρεσβυτέρους, presbyters, (whence our tongue, following the French, long since derived *Priests*,) who for their age should be elders, and by their office are Ministers of the Word and Sacraments, and Overseers of the Flock of Christ.

VALCKEN. in Theocr. Adoniaz. p. 111. 150. Ὁ Προφὺς, vetere linguâ Πρέσβυς, *ætate venerandus*. BLOMF. Gloss. ad. Æsch. S. c. Theb. 386, on its *derivative* meanings.

Q. 6. Whence is the word *Deacon* derived?

A. From the Greek Διάκονος, a minister or servant, from διήκω, *to go through* or *despatch;* and the term διακονεῖν, *to serve*, is used in the Acts of the Apostles (vi. 12) to designate their office, which was a

holy[3] function, though partly concerned about secular matters.

[1] BUTTMANN, Lexilogus, p. 232, ed. 1836.

The writers of the Western Church use also the participial form *Diacon*, genitive *Diaconis*.

[2] Bp. PEARSON in Acta Apostolorum, p. 53, in cap. vi. 1. Hos (Diaconos) constituerunt ante conspectum Apostolorum et (Apostoli scilicet) imposuerunt eis manus. Ita Ordo quidam in Ecclesiâ singularis jam tum impositione manuum institutus est. Actus quidem ad quem tum instituti sunt nihil est quam διακονεῖν τραπέζαις . . . Officium tamen non fuit mere *civile* aut *œconomicum*, sed *sacrum* etiam sive *Ecclesiasticum*. Mensæ enim tum temporis communes et *sacræ* etiam fuere; hoc est, in communi convictu *Sacramentum Eucharistiæ* celebrabant. Clarum autem est hos viros septem ad *sacrum* officium electos fuisse atque ordinatos. Eligebantur enim non alii quam qui erant *pleni Spiritu Sancto* et sapientiâ; *ordinabantur* autem *per manuum Apostolicarum impositionem*. Quin et Stephanus paulo post *prædicavit* Evangelium, et Philippus *catechizavit et baptizavit Eunuchum*. Qui quidem ἀπὸ τοῦ διακονεῖν dicti sunt διάκονοι, de quibus sæpe in Epistolis Apostolicis legimus; quorum officium nullibi quam in hoc loco (Act. vi. 1) legitur institutum. Ut autem hi septem viri Apostolis adjuncti sunt in procurando ministerio quotidiano, ita in primitivâ Ecclesiâ *Diaconi semper Episcopis Apostolorum successoribus adjuncti sunt.*

Q. 7. How long have these *Three Orders* of Ministers existed in the Christian Church?

A. In and from the time of the Holy Apostles.

Q. 8. How does this appear?

A. That there are these Three Orders in the Church, and that a religious community is not *duly* and *fully* a *Church* without them, is evident "from Scripture and ancient authors;"[1] especially from the writings of St. Ignatius,[2] the disciple of St. John, and bishop of Antioch, and martyr; of St. Polycarp,[3] the disciple and companion of St. John, and bishop of Smyrna, and martyr; of St. Irenæus, disciple of Polycarp, bishop of Lyons, and martyr; and of St. Cyprian, bishop of Carthage, and martyr;

2 Tim. i. 6–14. 2 Tim. ii. 2. 1 Tim. iii. 2–5 Titus i. 1–9. Acts vi. 1–5. 1 Tim. iii. 2. 8–13. James v. 14. 2 Tim. iv. 1. 8.

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and of other Fathers and Doctors of the Christian Church in succession, from General[4] and Provincial Synods, and from the universal primitive and successive *practice* of the Church.

[1] Preface to the ORDINAL, of the United Church of England and Ireland: and Canons of 1603, Canon xxxii.

[2] S. IGNAT. ad Trall. iii. χωρὶς τούτων (ἐπισκόπου, πρεσβυτέρων, καὶ διακόνων,) Ἐκκλησία οὐ καλεῖται.—Ibid. 7. ad Magnes. 7. μὴ ὑμεῖς ἄνευ τοῦ ἐπισκόπου καὶ τῶν πρεσβυτέρων μηδὲν πράσσετε.—Ad Phil. 7. ad Smyrn. 8.

[3] Ὃς Ἰωάννῃ καὶ τοῖς ἄλλοις Ἀποστόλοις συνδιέτριψε.—(Concil. Lugdun. sub Irenæo. Routh, R. S. i. p. 393.)

S. IREN. iii. 3. *Tertullian.* de Præscr. Hæret. 32.

[4] CONCIL. NICÆN. can. 18. ἐμμενέτωσαν οἱ διάκονοι τοῖς ἰδίοις μέτροις, εἰδότες οτι τοῦ μὲν ἐπισκόπου ὑπηρέται εἰσὶ, τῶν δὲ πρεσβυτέρων ἐλάττους.

LESLIE, C. Supplement to Discourse on the Qualifications requisite to administer the Sacraments (in the Scholar Armed, i. 105.) See above, chapter viii. ans. 6, note.

CHAPTER X.

BISHOPS;

Divine Institution of Episcopacy.

Q. 1. WHOM do Bishops succeed and represent?
A. The Holy Apostles.[1]

[1] S. IREN. iii. 3. Habemus enumerare eos qui ab Apostolis instituti sunt Episcopi, et *successores eorum* usque ad nos.

TERTULLIAN. Præscr. Hæret. 32. Edant (sc. hæretici) origines Ecclesiarum suarum, evolvant ordinem Episcoporum suorum ita *per successiones* ab initio decurrentem, ut

primus ille Episcopus aliquem ex Apostolis vel Apostolicis viris habuerit auctorem et antecessorem.

S. CYPRIAN. Ep. 66. Episcopi sunt præpositi qui Apostolis vicariâ *ordinatione succedunt.*

S. HIERON. Ep. ad Evag. Omnes Episcopi Apostolorum *successores sunt.* Ad Marcellam, Ep. 5. Apud nos Apostolorum Episcopi locum tenent. S. AUG. in Ps. xliv. *Patres* missi sunt Apostoli, pro Apostolis *Filii* nati sunt Ecclesiæ, constituti sunt Episcopi. EPIPHAN. Hæres. 79. ἐξ Ἰακώβου καὶ τῶν προειρημένων Ἀποστόλων κατεστάθησαν διαδοχαὶ ἐπισκόπων καὶ πρεσβυτέρων.

Q. 2. Why then are they not *called* Apostles?

A. Because in the first Christian age the name *Apostle* described one who had been *personally sent* (ἀποσταλέντα) by CHRIST HIMSELF; it was, therefore, *reserved*[1] to the Twelve appointed by Him, and was not assumed by any of their successors, except St. Matthias, St. Paul, and St. Barnabas, whose calls were of a peculiar kind, (St. Matthias being chosen by lot, St. Paul being called by Christ Himself, and he and St. Barnabas being separated for their work by special command of the Holy Ghost,) and who are thence called *Apostles* in Holy Writ.

Matt. x. 5. xxviii. 19. Mark xvi. 15

Acts i. 26. ix. 15. xii. 2. xiv. 14.

[1] See THEODORET, quoted below, p. 100.

Q. 3. The successors of the Apostles could not, then, it seems, take the name of Ἀπόστολος, but why did they assume that of Ἐπίσκοπος?

A. Because none was more appropriate than *Episcopus* on account of its signification beforementioned (p. 96,) and because the term ἐπισκοπὴ[1] had been already used in the Septuagint version of the Psalms to describe the apostleship of Judas, to which St. Matthias succeeded; and because, in the Apostolic age, Ἐπίσκοπος was the name of the order immediately *next* in rank to that of the Apostles. Henceforth, then, Ἐπίσκοπος was ap-

Ps. cix. 8.

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plied to an *overlooker of (many) pastors*, having previously signified in the Church an *overlooker of a (single) flock.*[2]

[1] Act. Apost. i. 21. Ps. cix. 8. τὴν Ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος.—Cp. Esa. lx. 17. δώσω τοὺς ἀρχοντας σου ἐν ειρηνῃ καὶ τοὺς Ἐπισκόπους σου ἐν δικαιοσύνῃ. Compare especially S. Clem. Ep. ad Cor. xlii. xliii. xliv.

[2] Hence St. Peter writes, 1 Pet. v. 1, 2, πρεσβυτέρους παρακαλῶ ὁ συμπρεσβύτερος, ποιμάνατε τὸ ποιμνίον, ἐπισκοποῦντες μὴ ἀναγκάστως.

Q. 4. Had then, before this period, the terms *Bishop* and *Presbyter* signified the *same thing?*

A. No. They never meant the same *thing*, though they sometimes designated the same *person*,[1] who was called Ἐπισκοπος, from his *office*, as inspector of a Christian flock, and Πρεσβύτερος, from his *age and dignity.*

1 Tim. iii. 1, 2. Tit. i. 5–7.

[1] S. Chrysostom, Theodoret, et Œcumen. in Epist. Philipp. c. i. τοὺς πρεσβυτέρους ἐπισκόπους ἐκάλεσε.

Theodoret, in 1 Tim. c. iii. τοὺς αὐτοὺς ἐκάλουν ποτὲ πρεσβυτέρους καὶ ἐπισκόπους, τοὺς δὲ νῦν καλουμένους ἐπισκόπους Ἀποστόλους ὠνόμαζον· τοῦ δέ χρόνου προιόντος τὸ μὲν τῆς Ἀποστολῆς ὀνομα τοῖς ἀληθῶς Ἀποστόλοις κατέλιπον, τὸ δέ τῆς ἐπισκοπῆς τοῖς πάλαι καλουμένοις Ἀποστόλοις ἐπέθεσαν, οὕνω Φιλιππησίων Ἀπόστολος ὁ Ἐπαφρόδιτος ἦν.—Cp. ad Phil. i. 1. This fact of Epaphroditus being *the Bishop* of Philippi, will explain why the Epistle is addressed ἐπισκόποις καὶ διακόνοις, (ch. i. 1.) for Epaphroditus, their Ἀπόστολος (as he is called by St. Paul) *Bishop*, was then with St. Paul (ch. ii. 25;) and ἐπισκόποις καὶ διακόνοις, therefore, (in ch. i. 1.) is to be rendered, *Priests and Deacons.*

Q. 5. It appears, then, that the same word Ἐπίσκοπος, was employed to designate two different offices in two successive ages?

1 Pet. ii. 25. Acts xx. 17. 28. Tit. i. 5. 7. 1 Tim. iii. 1, 2.

A. Not exactly; for even from the beginning the word *Episcopus* was applied to the highest

office in the Church although it did *not exclude* the second order.

Q. 6. But is it not somewhat surprising that a term (Ἐπίσκοπος,) which you say did *not exclude* the *second* order in the *first age* of Christianity, should have *afterwards* been applied *exclusively* to the *first?*

A. No; there is no more cause for surprise that an overlooker of *pastors* should afterwards be specially called Ἐπίσκοπος, when an overlooker of a *flock* had been previously called so, than that Augustus and all his successors in the Roman empire should be called *Imperatores*, when in the age preceding him, and indeed, in his own age, all victorious *Generals*, as Lucullus, Pompey, and Mark Antony, had been called *Imperatores:* or that a large combination of provinces should be called *Diœcesis* by and after the Emperor Constantine, when, before his time, a single province had been termed so.[1]

[1] BENTLEY, Remarks upon a late Discourse of Free-thinking, Cam. 1743. p. 136, 137. They (the Bishops,) with all Christian Antiquity, never thought themselves and their order to succeed the Scripture Ἐπίσκοποι, but the Scripture Ἀπόστολοι: they were διάδοχοι τῶν Ἀποστόλων, *the successors of the Apostles*. The sum of the matter is this:—Though new institutions are formed, new words are not coined for them, but old ones borrowed and applied. Ἐπίσκοπος, whose general idea is *overseer*, was a word in use long before Christianity; a word of universal relation to œconomical, civil, military, naval, judicial, and religious matters. This word was assumed to denote the governing and presiding persons of the Church, as Διάκονος (another word of vulgar and diffused use) to denote the ministerial.

The Presbyters, therefore, while the Apostles lived, were Ἐπίσκοποι, *overseers*. But the Apostles, in foresight of their approaching martyrdom, having selected and appointed their successors in the several cities and communities, as St. *Paul* did *Timothy* at *Ephesus*, and *Titus* at *Crete*, A. D. 64, four years before his death; what name were these successors to be called by? not Ἀπόστολοι, *Apostles;* their modesty, as it seems, made them refuse it: they would keep that name

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proper and sacred to the first *extraordinary* messengers of Christ, though they really succeeded them in their office, in due part and measure, as the *ordinary* governors of the Churches.

It was agreed, therefore, over all Christendom, at once, in the very next generation after the Apostles, to assign and appropriate to them the word Ἐπίσκοπος, or Bishop. From that time to this, that appellation, which before included a *Presbyter*, has been restrained to a superior order. And there is nothing in all this but what has happened in all languages and communities in the world. See the *Notitia* of the *Roman* and *Greek* Empires, and you'll scarce find one name of any state employment that in the course of time did not vary from its primitive signification. The time has been when a commander even of a single regiment was called *Imperator:* and must every such, now-a-days, set up to be *Emperors?*

Q. 7. But does not St. Jerome[1] say that, even in the *Apostolic* times, the Churches were *governed* by *several* Presbyters, who were also called Episcopi, *antequam instinctu diaboli studia in religione fierent, et diceretur in populis, Ego sum Apollo, ego sum Cephæ; postquam autem unusquisque eos quos baptizaverat suos esse putabat, non Christi, tum in toto orbe decretum est ut* UNUS *de Presbyteris electus superponeretur cæteris, ad quem omnis cura Ecclesiæ pertineret, et schismatum semina tollerentur?*

A. Yes, he does; but in another place[2] he says that Bishops are the ordained successors of the Apostles; that St. James was Bishop of Jerusalem, immediately after the Ascension of Christ; that Episcopacy is an Apostolic ordinance; that Presbyters cannot ordain; that the safety of the Church consists in the dignity of its Bishop; and his assertion, just quoted, does, when examined, tend rather to confirm the doctrine of the Apostolic and Divine institution of Episcopacy.

[1] S. HIERON. in Tit. i. Ep. lxxxv. ad Evagrium.

[2] S. HIERON. (See above, note to first question in this chapter.) De Scriptoribus Ecclesiasticis. Jacobus qui ap-

pellatur frater Domini,—post passionem Domini statim ab Apostolis Hierosolymorum Episcopus ordinatus.

S. HIERON. in Lucif. c. 4. Ecclesiæ salus in summi sacerdotis dignitate consistit, cui si non exsors quædam et eminens detur potestas, tot in Ecclesiâ efficientur schismata quot sacerdotes. Inde venit ut sine Chrismate et *Episcopi jussione neque Presbyter neque Diaconus habeat jus baptizandi.*

S. HIERON. in Evag. lxxxv. Quid enim facit, *exceptâ ordinatione*, Episcopus, quod Presbyter non faciat? See below, chap. xi.

Q. 8. How do you show this?

A. We do not deny that in the Apostolic age the names *Episcopi* and *Presbyteri* were applied to the same persons; but *then* there were at that time *Bishops* also, in our sense of the word, namely, the HOLY APOSTLES themselves: and (whatever may be alleged as the *reason* for the institution of Episcopacy) the *fact* and *time* of its institution are the only questions with which we are concerned. Now in this very passage St. Jerome testifies, that it was "*toto orbe* decretum *ut unus* cæteris superponeretur, ad quem omnis Ecclesiæ cura pertineret." And that which was received throughout *the whole world*, and of which the *origin does not appear*, (and which Jerome himself seems to ascribe to the age of Apollos and Cephas, that is, to the *Apostolic* age, and, in the case of St. James, does, as we have seen, make immediately consequent on our Lord's Ascension,) could not be of *human* institution, if it were only from the rule of St. Augustine,[1] "Id quod *universa tenet Ecclesia*, (as St. Jerome says is the case with *Episcopacy*,) *nec Conciliis* institutum, (and Councils all *presuppose Bishops*, for they *consist* of them,) sed semper retentum, non nisi *auctoritate Apostolicâ* traditum esse rectissimè creditur."

[1] S. AUG. c. Donat. de Bapt. iv. 24. and v. c. 23. Quæ universa tenet Ecclesia, ob hoc ab Apostolis præcepta bene creduntur.

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HOOKER, VII. v. 2. 2, & VII. v. 8. BARROW, de Regimine Episcopali, iv. p. 24, sq. folio ed. 1687. Abp. POTTER, ch. iv. p. 193–197. Bp. PEARSON, Vind. Ignat. p. 177.

H. GROTIUS, iv. p. 272. Episcopatum ab *universali Ecclesiâ receptum* fuisse apparet *ex Conciliis Universalibus:* apparet etiam ex collectione Synodorum aut nationalium aut provincialium. *Patres omnes nemine excepto*, Episcopalem eminentiam testantur, quorum is qui minimum Episcopatui defert est *Hieronymus;* hujus sufficit testimonium, "*In toto orbe* decretum," &c. Episcopatum initium Apostolicis temporibus habuisse testantur *catalogi* Episcoporum apud Irenæum, Eusebium, Socratem. Episcopatum *divino jure approbatum* fuisse, irrefragabile argumentum præbet divina *Apocalypsis*. See also GROTII Epist. p. 914. Cum quæritur an Episcopatus juris divini sit—*satis* est Christum in Apostolorum Collegio id dedisse exemplum: Apostolos id secutos et Ecclesiæ Universæ consensum manifestissimum, si pauci et quidem nostri tantum sæculi novatores excipiantur: cf. p. 923. So writes Grotius, although he was by birth and education a *Presbyterian*. See below, at end of chap. xi.

HOOKER, VII. v. 8. In all this there is no let why *St. Jerome* might not think the Authors of Episcopal regiment to have been the very blessed *Apostles* themselves, directed therein by the special motion of the Holy Ghost, which the *ancients all before and beside him*, and *himself* also elsewhere, are known to hold.

GIBBON, Rom. Hist. ch. xv. "Nulla Ecclesia sine Episcopo" has been a *fact* as well as a maxim since the time of Tertullian and Irenæus; after we have passed over the difficulties of the first century, we find the *Episcopal government universally* established, till it was interrupted by the republican genius of the Swiss and German reformers. See below, ans. 16.

Q. 9. Since then it was both rational and probable that, if there was such an individual superintendent of pastors as you have described, he should be called an Ἐπίσκοπος, can you prove from Scripture that at the close of the *Apostolic age* there *were in fact* such superintendents besides the Apostles?

A. Yes; such were St. Timothy and St. Titus. They were not *Apostles*,[1]—not being of *directly Divine* appointment, as all the Apostles, including

Tit. i. 5.

St. Mathias, St. Paul, and St. Barnabas were,— they were never so called; and they were not mere *Presbyters*, for they are commanded by St. Paul to *ordain*,[2] to *charge*, to *rebuke* Preachers, and to *superintend* the doctrine and conduct of both *Presbyters* and *Deacons*, and this with *all authority* (μετὰ πάσης ἐπιταγῆς,) but *Par in parem non habet imperium.* 1 Tim. v. 17–22. Titus ii. 15.

[1] EUSEB. H. E. iii. 4. iii. 12–15, pp. 149–176. ed. Burton. See above, ans. 2, 3.

[2] Bp. BILSON, on the Perpetual Government of Christ's Church, chap. v. p. 89. Oxford, 1842. These were charged by Paul to "require and command" the pastors and preachers to refrain from false doctrine, and "to stop their mouths," or "reject" them that did otherwise; "to ordain elders" according to the necessity of the places, and "receive accusations against them;" and "sharply" and "openly to rebuke" them if they sinned, and that "with all authority." These things the Apostle earnestly requireth, and, before Christ and His elect angels, chargeth Timothie and Tite to do. It is, then, evident they might so do: for how vain and frivolous were all those protestations made by St. Paul, if Timothie and Tite had only voices amongst the rest, and nothing to do but as the rest! 1 Tim. i. 3. Titus i. 11. iii. 10. i. 5. 13. 1 Tim. v. 19, 20. Titus ii. 15.

Q. 10. You say that they were not Apostles; was then their power Apostolic?

A. Yes: their office was similar to, and in the place of, that of the Apostles.

Q. 11. How do you show this?

A. St. Paul tells Titus, that he had left him in Crete, that he might *perfect* the things which he (St. Paul himself) had left *incomplete*.[1] Tit. i. 5.

[1] S. HIERON. ad Tit. c. i. Reliquit Titum Cretæ, ut rudimenta nascentis Ecclesiæ confirmaret, "*ut ea quæ deerant corrigeres.*" Omne autem quod corrigitur imperfectum est. Et in Græco præpositionis adjectio quâ scribitur ἐπιδιορθώσῃς non id ipsum sonat quod διορθώσῃς *corrigeres*, sed *super corrigeres;* ut quæ a me correcta sunt nedum ad plenam veri lineam retracta a te corrigantur et normam æqualitatis accipiant.

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Q. 12. Does this superintending and governing power, resident in one individual, appear in any other part of Scripture?

A. Yes; in the Revelation of St. John, where each of the seven Asiatic Churches is represented as having a chief pastor, who is called by the Holy Spirit the *Angel* of the Church.[1]

[1] S. AUG. Ep. xliii. Divinâ voce laudatur sub *Angeli* nomine Præpositus Ecclesiæ. (S. AUG.?) in Apocalyps. Hom. ii. Ecclesiæ et angeli Ecclesiarum intelligi debent Episcopi aut Præpositi Ecclesiarum.

SARAVIA, de Minist. Eccl. p. 29, observes, that the Spirit blames some of the Angels of the Churches, but that He never blames them *for being Angels*. See also GROTIUS, quoted above, ans. 8, note.

Q. 13. But to ascend higher; does the succession of the chief pastors to the Apostles appear to have been directly *authorized* by CHRIST?

A. It does. The Episcopal government of the Church was originally *founded* in the *person* and *office* of our blessed LORD Himself.

Q. 14. How does this appear?

Heb. iii. 1. 1 Pet. ii. 25.

A. As follows: CHRIST being sent by His Father,[1] to be the great Apostle, Bishop, and Pastor of the Church, as He is called in Scripture, and being visibly consecrated to that office by the Holy Ghost, sent his Apostles as His Father had sent Him. He gave to them the Holy Ghost as His Father had given to Him; and commissioned them to execute the same apostolic, episcopal, and pastoral office, in their own persons, and in that of their successors, for the governing of His Church until His coming again, promising to be with them "alway, even unto the end of the world."

Acts x. 38. Luke iii. 22.

John xx. 21 22. xvii. 18.

2 Tim. ii. 2.

Matt. xxviii. 18–20.

[1] Bp. SANDERSON, Postscript to Episcopacy not prejudicial to Regal Power, pp. 137. 140. 1673.

Q. 15. Do we read in Scripture of any *act* of the

Apostles done with a view to *continue* this succession from themselves?

A. Yes: their very *first* act after the Ascension of Christ was done with a view to the appointment of one to take part in the ministry of the Apostleship (ἐπισκοπὴ,) from which Judas, by transgression fell, and whose *office* (ἐπισκοπὴ,) was to be *taken* by *another*. Acts i. 20–25. Ps. cix. 8.

Q. 16. It is justly said, that the best *Commentary* upon a law is *practice*, especially contemporary universal and uninterrupted *practice*.[1] Now how does the *practice* of the Church bear on the present question concerning the institution, authority, and obligation of Episcopacy?

A. The *universal practice* of the Church of Christ, *from its foundation* for more than[2] *fifteen hundred years without interruption*, shows Episcopacy to be of Divine institution, and to have been regarded by the Church as of inviolable authority. *Exitus variâsse debuerat error; cæterum quod apud* multos unum *invenitur*, non *est* erratum *sed traditum; et id* Dominicum *est et* verum *quod* prius *traditum*, *id* extraneum *et* falsum *quod* posterius *immissum*.[3]

[1] Ch. Justice COKE, *Consuetudo* optimus legum interpres. Contemporanea expositio optima.

[2] Bp. BILSON, Perpetual Government of Christ's Church, xiii. p. 348, ed. Oxf. 1842. *No example* before our age can be showed that ever the Church of Christ, *in any place or time*, since the Apostles died, had any other form of government than by Bishops succeeding and ruling as well the Presbyters as the people that were under them.

HOOKER, Pref. iv. 1. We require you to find out *one* Church *upon the face of the whole earth* that hath not been ordained by Episcopal Regiment since the time that the blessed Apostles were here conversant.

Abp. LAUD, Sermon iii. A *Paritie* they would have; no Bishop, no Governor; but a Parochial Consistory. This paritie was never left to the Church of Christ. He left Apostles, and Disciples under them. It was never in use

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with the Church. *No* Church *ever any where*, till this last age, *without a Bishop.*

GROTIUS, tom. iv. p. 273. Episcopatus est ab Eccles'â Universali receptus; initium habuit ab Apostolicis temporibus, et divino judicio est approbatus. See above, ans. 9; below, end of ch. xi.

[3] TERTULLIAN, Præscr. Hæret. c. 28. c. 31. adv. Marcion. iv. 5.

Q. 17. Does any *other* form of Church Government appear to have existed in any of the Apostolic Churches?

1 Cor. xi. 16.

A. No. "We have *no* such *custom*, nor the Churches of God." In *every case* where Catalogues[1] of Church Governors are extant, the series of pastors is traced back through individual and successive (and not through several, equal, coexistent, and contemporaneous) Governors, the first of them being some Apostle or some disciple of the Apostles; and as we have before said, there is *no* example of a single Church *without a Bishop* for *fifteen centuries after Christ.*

[1] S. IREN. iii. 3. EUSEB. H. E. III. 4. 10. V. 5. 22. 24. VII. 32. HOOKER, VII. v. 9. Bp. BILSON, Perpet. Gov. ch. xiii. pp. 834–340. BINGHAM, Antiq. ii. 1. 3, 4.

Q. 18. What additional proof is there of the Divine institution of Episcopacy from ancient practice?

A. There is a strong confirmation of it in the fact, that not only *catholics*, but also *heretics* and *schismatics*,[1] differing from the Church and from each other in many other respects, *all agreed* in recognising the *necessity* of *Episcopal Government*, with one single exception, that of Aerius[2] (of Sebastia, in Pontus,) in the fourth century, who, on that special account, as well as for other reasons, is placed among *heretics* by the Fathers of the Church, and whose doctrine on that point was condemned by the Church as *sacrilegious.*[3]

[1] Bp. PEARSON, Vind. Ignat. c. 13.

[2] S. AUG. de Hæres. i. 33. Aerius dicebat Presbyterum ab Episcopo nullâ differentiâ debere discerni.

BARROW, vol. iii. Serm. xxiv. All Arians, Macedonians, Novatians, Donatists, maintained the distinction of Ecclesiastical Orders, and the duty of the inferior Clergy to their Bishops; and of this distinction was never made any question, except by Aerius, who found very few followers in his heterodoxy.

EPIPHAN. de Hæreticis, 75.

[3] The General Council of Chalcedon declared, can. 39, Ἐπίσκοπον εἰς Πρεσβυτέρου βαθμὸν φέρειν ἱεροσυλία ἐστίν. Cp. Bp. ANDREWES, in Christian Institutes, iii. 234, and HOOKER, VII. IX.

Q. 19. What are the words in which Hooker concludes his argument upon this subject?

A. "Let us not fear," he says, "to be herein bold and peremptory, and if *any thing* in the Church's government, surely the first institution of Bishops was from heaven, even of God, the HOLY GHOST was the Author of it."[1]

[1] HOOKER, V. VII. 1. Compare VII. I. 4. Add to this the summary of the argument by Dr. Isaac BARROW. "The *primitive general use* of Christians most effectually doth back the Scripture, and interpret it in favour of this distinction (of Episcopal Government;) for how otherwise is it imaginable, that all the *Churches* founded by the *Apostles* in several most distant and disjoined places (at *Jerusalem*, at *Antioch*, at *Alexandria*, at *Ephesus*, at *Corinth*, at *Rome*) should presently conspire in acknowledgment and use of it? how could it without apparent confederacy be formed, how could it creep in without notable clatter, how could it be admitted without considerable opposition, if it were not in the foundation of those Churches laid by the *Apostles?* How is it likely that in those times of grievous persecution falling chiefly upon the *Bishops* (when to be eminent among Christians yielded slender reward, and exposed to extreme hazard; when to seek pre-eminence was in effect to court danger and trouble, torture and ruin,) an ambition of irregularly advancing themselves about their brethren should so generally prevail among the ablest and best Christians? How could those famous martyrs for the Christian truth be some of them so unconscionable as to affect, others so irresolute as to yield

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to such injurious encroachments? and how could all the holy Fathers (persons of so renowned, so approved wisdom and integrity) be so blind as not to discern such a corruption, or so bad as to abet it? How, indeed, could all God's Church be so weak as to consent in judgment, so base as to comply in practice with it? In fine, how can we conceive, that all the best monuments of antiquity down from the beginning (the *Acts*, the *Epistles*, the *Histories*, the *Commentaries*, the *writings* of all sorts coming from the blessed *Martyrs* and most holy *Confessors* of our faith,) should conspire to abuse us: the which do speak nothing but *Bishops;* long *Catalogues* and rows of *Bishops* succeeding in this and that city; *Bishops* contesting for the faith against *Pagan* Idolaters and *Heretical* corrupters of Christian doctrine; *Bishops* here teaching, and planting our religion by their labours, their suffering, and watering it with their blood?—Works, London, 1686. Folio, Serm. xxiv. vol. iii. p. 273. *See also* Bp. PEARSON, Minor Works, i. 271–286.

CHILLINGWORTH, Apostolical Institution of Episcopacy demonstrated (in Christian Institutes, iii. 210. 214.)

CHAPTER XI.

FUNCTIONS OF BISHOPS.

Q. 1. WHEN you say that Bishops are the successors of the Apostles, do you mean that they succeed them in *all* their Apostolic functions?

A. No: *some* of the functions of the Apostles were *ordinary* and *permanent* in their nature, such as those of preaching, administering the Sacraments, feeding the flock of Christ, giving attendance to reading, to exhortation, to doctrine, exercising discipline, judging controversies, conferring with each other in Councils and Synods, confirming the baptized, ordaining (καθιστάναι, χειροτονεῖν[2]) and superintending ministers. *Other* functions

were *extraordinary* and *temporary*, such as healing the sick, casting out devils, and speaking with tongues.

Bishops succeed the Apostles in their *ordinary*, but *not* in their *extraordinary* offices.[3]

[1] BINGHAM, Antiquities, ii. 3.

[2] S. CHRYSOST. in Tit. i. 5. *ἵνα καταστήσῃς κατὰ πόλιν πρεσβυτέρους—τῶν ἐπισκόπων λέγω τὰς χειροτονίας* In Phil. i. 1. *οὐκ ἂν πρεσβύτεροι ἐπίσκοπον ἐχειροτόνησαν.*

AMMONIUS ad Act. Apost. xiv. 23. *οἱ περὶ Παῦλον ἐπισκόπων εἶχον ἀξίαν, ἐξ ὧν ἐχειροτόνουν οὐ μόνον διακόνους ἀλλὰ καὶ πρεσβυτέρους.* Timothy is said to have received the *χάρισμα* of Holy Orders *μετά ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου* (1 Tim. iv. 14.) but *διὰ τῆς ἐπιθέσεως τῶν χειρῶν* of St. Paul, (2 Tim. i. 6.)

[3] K. CHARLES I. in Christian Institutes, iii. p. 220. The *mission* both for teaching and governing (at least for the substance of it) was *ordinary*, and to continue to the end of the world; and, therefore, necessarily to descend, and be by them transmitted to others, as their substitutes and successors. But the *unction*, whereby they were enabled to both offices or functions, by the effusion of the Holy Ghost in such a plenteous measure of knowledge, tongues, miracles, prophesyings, healing, infallibility of doctrine, discerning of spirits, and such like, was, indeed, *extraordinary* in them, and in some few others, though in an inferior measure, as God saw it needful for the planting of the Churches and propagation of the Gospel in those primitive times; and in this (which was, indeed, *extraordinary* in them) they were not necessarily to have successors. Matt. xxviii. 18–20.

His Majesty conceives that the succession of Bishops to the Apostles into so much of their office as was *ordinary* and *perpetual*, and such a distinction of Bishops and Presbyters as his Majesty has formerly expressed, needs no further confirmation from Scripture to such as are willing to make use of their *reason* also; which, in interpreting Scripture, upon all other occasions they are enforced to do.

Bp. CARLETON, de Ecclesiâ, cap. xi. p. 278. *Extraordinaria* Apostolorum potestas cum ipsis finem habuit; *ordinaria* vero Episcopis commendata fuit atque in illis permansit.

Q. 2. You speak of *Ordinations*—do you intend to say that no one can confer Holy Orders except Bishops?

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A. Yes; "cases of inevitable necessity excepted, none may ordain but only Bishops:"[1] and all other ordinations, whether by Presbyters or any one else, have ever been regarded by the Church as invalid.[2]

[1] HOOKER, VII. xiv. 11.

[2] LEO M. Ep. 88. *Nunquam* auditum est quod Presbyteri Presbyteros aut Diaconos nedum Episcopos *ordinaverint*.

Bp. CARLETON, de Consensu Ecclesiæ contra Tridentinos, ii. p. 277. Si omnia Ecclesiæ sæcula lustremus ab Apostolis usque ad Patrum nostrorum memoriam, *non alia* ordinandi ratio invenitur nisi per *Episcopos*. SARAVIA, de Div. Minist. Grad. p. 33. Bp. BILSON, Perpet. Gov. of Christ's Church, p. 321.

Bp. PEARSON, Minor Works, ed. Churton, ii. 75. Per traditionem Apostolicam *tota* ordinandi potestas in Episcopis resedit; *nulli alii* unquam in Novo Testamento indulta est; nulli in vetere Ecclesiâ permissa. See also ibid. on Promiscuous Ordinations, 232–237.

Abp. POTTER, on Church Government, p. 285. The opinion of the primitive Church in this matter will be put beyond dispute, if we compare the judgment concerning Ischyras, who was ordained by one Coluthus, a mere *presbyter*, with that about the presbyters ordained by Meletius, a schismatical *bishop*. The latter having been ordained by one who had the episcopal character, were received as presbyters without being reordained; whereas, Ischyras having received his orders from one who had not power to give them, was reckoned as a mere layman. This appears from the synodical epistles of the bishops of Egypt, Thebais, Libya, and Pentapolis.

On this subject, see CABASSUTIUS, Concilia, cap. xi. p. 44. Osius Alexandriæ Concilium indixit, cujus meminit Athanasius, Apol. 2, vocatque generale Concilium, meminit ejus Socrates, iii. 5.—Addit Athanasius in eâ synodo Coluthum *Presbyterum* Alexandrinum, eo quod episcopus non est munus tamen episcopale obire et ordiuare clericos attentasset, fuisse redactum in ordinem.—Ibid. cap. ii. p. 18. Synodus Alexandrina synodicam (epistolam) scripsit ad Julium Romæ episcopum, cæterosque omnes orbis Christiani præsules, quam integram epistolam refert Athanasius; ea fidem facit Ischyram ne *presbyterum* quidem esse sed *laicum*, quippe qui a Colutho manum suscepisset ordinationem, qui non erat *Episcopus* sed *Presbyter*.

Hence the Church of England has decreed in her Ordinal,

"that no man shall be accounted or taken to be a lawful Bishop, priest, or deacon in her communion, or suffered to execute any of the said functions, except he hath had *episcopal* consecration or ordination."

STREITWOLF, Libri Symbolici in Catechism. Conc. Trid. c. vii. p. 442. Etiam schismaticis atque hæreticis persuasum fuisse *solas* ordinationes ab *episcopis* factas ratas esse deducitur ex iis, quæ Cornel. P. de Novatiano tradit in Ep. ap. Euseb. H. E. vi. 43; and the Greek Church expressly condemned the opinion that non-episcopal ordinations are valid, in the Synodus Hierosolymitana, 1672, p. 436–7, ed. Kimmel, 1843.

Q. iii. Is there any authority from "Holy Scripture or ancient writers," that in cases of "inevitable necessity," ordinations by presbyters, or any persons other than Bishops, are valid?

A. There is none whatever.

Q. iv. The exception, then, which you introduced into your last answer but one, is a modern opinion; when did it take its rise?

A. At the time of the Reformation. The words which I have quoted were those of Hooker.[1]

[1] HOOKER, Eccl. Pol. VII. xiv. 11. "Another extraordinary kind of vocation is, when the exigence of necessity doth constrain to leave the usual ways of the Church, which otherwise we would willingly keep, where the Church must needs have some ordained, and neither hath nor can have possibly a Bishop to ordain: in case of such necessity, the ordinary institution of God hath given, oftentimes, and may give place. And, therefore, we are not simply without exception to urge a lineal descent of power from the Apostles by continued succession of bishops in every effectual ordination. These cases of inevitable necessity excepted, none may ordain but only Bishops: by the imposition of their hands it is, that the Church giveth power of order, both unto presbyters and deacons."

Q. v. What are the conditions which Hooker requires to the validity of such ordinations?

A. First, extreme necessity; second, unwillingness to depart from the usual mode of ordination;

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and third, the impossibility of obtaining the assistance of a Bishop.

Q. vi. Can his opinion be fairly extended to the case of persons ordained in a country in which there are Bishops, who impose no sinful terms of communion, or ordination?

A. Certainly not; for there is, in such a case, plainly no impossibility of obtaining the assistance of a Bishop.

Q. vii. Suppose that there are in such a country organizations of Christians, who have among them no Bishops, or none who have been validly ordained; are their ordinations valid within the exception of Hooker?

A. Certainly not; for, by the supposition, the Bishops require no unlawful terms of communion or ordination. The separation of the supposed bodies, from such Bishops, must therefore, be causeless, and of course, schismatical, and sinful. The only motive for declining, under such circumstances, the ordination of the Bishops, must be the preservation of such schismatical bodies, and their peculiar doctrines. The peculiar doctrines must be either true or false, important or unimportant. If true and important, they must be the same with those of the Church; which by the supposition, imposes no unlawful terms of communion. If false, they can furnish no just reason, for separation; neither can they if true, but unimportant; for it is plainly schism, "to rend the Body of Christ," for trifles. There can then be no sufficient reason for perpetuating such bodies. It is their duty, and the duty of every member of each of them, to unite with the Church. There is no impossibility of obtaining the assistance of a Bishop at their ordinations, but what arises from their refusal so to do; an impediment which they can and ought to remove.

Q. viii. But may not their honest error, excuse

their not uniting with the Church, and so give validity to their ordinations?

A. Their honest error may, and we hope will, excuse them from the punishment of the sin of schism; but it cannot alter the nature of things. The validity of ordinations depends upon the truth of God's ordinance, and not upon the error of man. A forged note, or defective title, does not become valid because it is passed by persons ignorant of the forgery or defect.

Q. ix. Hooker says, "that in case of necessity the ordinary institution of God, hath given oftentimes and may give place." To what cases does he allude?

A. To the cases of the continental and Scottish communions; for there are no more ancient cases.

Q. x. Are the facts of the Divine appointment of Episcopacy and of its universality clear?

A. Yes, and Hooker himself acknowledges the fact in many places.[1]

[1] HOOKER, Eccl. Pol. VII. iii. 1. This we boldly, therefore, set down as a most infallible truth, "That the Church of Christ is at this day lawfully, and so hath been sithence the first beginning, governed by Bishops having permanent superiority, and ruling power over other ministers of the Word and Sacraments."

IBID. VII. iv. 1. "The first bishops in the Church of Christ were his blessed Apostles; for the office whereunto Matthias was chosen the sacred history doth term ἐπισκοπὴν, an episcopal office. Which being spoken expressly of one, agreeth no less unto them all than unto him. For which cause St. Cyprian, speaking generally of them all, doth call them Bishops. They which were termed Apostles, as being sent of Christ to publish his Gospel throughout the world, and were named likewise Bishops, in that the care of government was also committed unto them, did no less perform the offices of their episcopal authority by governing, than of their apostolical by teaching. The word ἐπισκοπὴ, expressing that part of their office which did consist in regiment, proveth not (I grant) their chiefty in regiment over others, because as then that name was common unto the function of their inferiors, and not peculiar unto theirs, but the his-

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tory of their actions showeth plainly enough how the thing itself which that name appropriated importeth, that is to say, even such spiritual chiefty as we have already defined to be properly episcopal, was in the holy Apostles of Christ. Bishops, therefore, they were at large."

IBID. V. lxxviii. 4, 5. For of presbyters, some were greater, some less in power, and that by our Saviour's own appointment; the greater they which received fulness of spiritual power, the less they to whom less was granted. The Apostles' peculiar charge was to publish the Gospel of Christ unto all nations, and to deliver them his ordinances, received by *immediate revelation from himself*. Which pre-eminence excepted, to all other offices and duties incident unto their order, it was in them to ordain and consecrate whomsoever they thought meet, even as our Saviour did Himself assign seventy other of His own disciples, inferior presbyters, whose commission to preach and baptize was the same which the Apostles had. Whereas, therefore, we find that the very first sermon which the Apostles did publicly make, was the conversion of above three thousand souls, unto whom there were every day more and more added, they having no open place permitted them for the exercise of Christian religion, think we that twelve were sufficient to teach and administer Sacraments in so many private places as so great a multitude of people did require? The harvest, our Saviour, no doubt foreseeing, provided accordingly labourers for it beforehand. By which means it came to pass that the growth of that Church being so great and so sudden, they had, notwithstanding, in a readiness, presbyters enough to furnish it. And, therefore, the history doth make no mention by what occasion presbyters were instituted in Jerusalem, only we read of things which they did, and how the like were made afterwards elsewhere. To these two degrees appointed of our Lord and Saviour, Christ, his Apostles soon after annexed deacons."

IBID. VII. iv. 3. "In process of time the Apostles gave episcopal authority, and that to continue always with them that had it. 'We are able to number up them,' saith Irenæus, 'who by the Apostles were 'made Bishops.' In Rome he affirmeth that the Apostles themselves made Linus the first Bishop. Again, of Polycarp, he saith likewise, that the Apostles made him Bishop of the Church of Smyrna. Of Antioch they made Evodius Bishop, as Ignatius witnesseth, exhorting that Church to tread in his holy steps, and to follow his virtuous example. The Apostles, therefore, were the first which had such authority, and all others who have it after them in orderly sort, are their lawful suc-

cessors, whether they succeed in any particular Church, where before them some Apostle hath been seated, as Simon succeeded James, in Jerusalem; or else be otherwise endued with the same kind of bishoply power, although it be not where any Apostle before hath been. For to succeed them, is after them to have that episcopal kind of power which was first given to them. 'All Bishops are,' saith Jerome, 'the Apostles' successors.' In like sort Cyprian doth term Bishops, 'Præpositos qui Apostolis vicaria ordinatione succedunt.' From hence it may haply seem to have grown, that they whom we now call Bishops were usually termed at the first, Apostles, and so did carry their very names in whose rooms of spiritual authority they succeeded."

BISHOP TAYLOR, Episcopacy Asserted, sect. iii. pages 35, 36. Am. ed. This power, so delegated, was not to expire with their persons; for when the great Shepherd had reduced his wandering sheep into a fold, he would not leave them without "guides to govern" them, so long as the wolf might possibly prey upon them, and that is, till the last separation of the sheep from the goats. And this Christ intimates in that promise, "Ero vobiscum (apostolis) usque ad consummationem seculi." "Vobiscum;" not with your persons, for they died long ago; but "vobiscum et vestri similibus," with Apostles to the end of the world. And, therefore, that the apostolate might be successive and perpetual, Christ gave them a power of ordination, that, by imposing hands on others, they might impart that power which they received from Christ. For in the Apostles there was something extraordinary, and something ordinary. Whatsoever was extraordinary, "immediate mission, unlimited jurisdiction, and miraculous operations," that was not necessary to the perpetual regiment of the Church, for then the Church should fail, when these privileges extraordinary did cease. It was not, therefore, in extraordinary powers and privileges that Christ promised his perpetual assistance; not in speaking of tongues, not in doing miracles, whether "in materiâ censuræ," as delivered to Satan; or "in materiâ misericordiæ," as healing sick people; or in re naturali," as in resisting the venom of vipers, and quenching the violence of flames; in these Christ did not promise perpetual assistance, for then it had been done, and still these signs should have followed them that believe. But we see they do not. It follows, then, that in all the ordinary parts of power and office, Christ did promise to be with them to the end of the world, and, therefore, there must remain a power of giving faculty and capacity to persons successively, for the execution of that, in which Christ promised perpetual assistance. For since this perpetual assistance could not be

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meant of abiding with their persons, who, in few years, were to forsake the world, it must needs be understood of their function, which either it must be succeeded to, or else it was as temporary as their persons. But in the extraordinary privileges of the Apostles, they had no successors; therefore, of necessity must be constituted in the ordinary office of apostolate. Now, what is this ordinary office? Most certainly, since the extraordinary, as it is evident, was only a help for the founding and beginning, the other are such as are necessary for the perpetuating of a Church. Now, in clear evidence of sense, these offices and powers are "preaching, baptizing, consecrating, ordaining, and governing." For these were necessary for the perpetuating of a Church, unless men could be Christians that were never christened, nourished up to life without the eucharist, become priests without calling of God and ordination, have their sins pardoned without absolution, be members, and parts, and sons of a Church, whereof there is no coadunation, no authority, no governor. These, the Apostles had without all question; and whatsoever they had, they had from Christ, and these were eternally necessary; these, then were the offices of the apostolate, which Christ promised to assist for ever, and this is that which we now call the order and office of episcopacy.

IBID. sect. vii. page 45. "The sum is this: Imposition is a duty and office necessary for the perpetuating of a Church, 'ne gens sit unius ætatis,' 'lest it expire in one age.' This power of imposition of hands for ordination, was fixed upon the Apostles and apostolic men, and not communicated to the seventy-two disciples or presbyters; for the Apostles and apostolic men did so 'de facto,' and were commanded to do so, and the seventy-two never did so. Therefore, this office and ministry of the apostolate is distinct, and superior to that of presbyters; and this distinction must be so continued to all ages of the Church, for the thing was not temporary, but productive of issue and succession; and, therefore, as perpetual as the clergy, or the Church itself."

IBID. sect. xxxiii. pages 144, 145, 146, 147. "For to clear the distinction of order it is evident in antiquity, that Bishops had a power of imposing hands, for collating of orders which presbyters have not. What was done in this affair in the times of the Apostles, I have already explicated; but now the inquiry is, what the Church did in pursuance of the practice and tradition apostolical. The first and second canons of Apostles command, that two or three Bishops should ordain a Bishop, and one Bishop should ordain a

priest and a deacon. A presbyter is not authorized to ordain; a Bishop is. St. Dionysius, affirms, 'sacerdotem non posse initiari, nisi per invocationes episcopales,' and acknowledges no ordainer but a Bishop. No more did the Church ever; insomuch that when Novatus, the father of the old Puritans, did, 'ambire episcopatum,' he was fain to go to the utmost parts of Italy, and seduce or entreat some Bishops to impose hands on him, as Cornelius witnesses in his epistle to Fabianus, in Eusebius. To this we may add, as so many witnesses, all those ordinations made by the Bishops of Rome, mentioned in the pontifical books of Damasus Platina, and others. 'Habitis de more sacris ordinibus Decembris mesne, presbyteros decem, diaconos duos, &c., creat S. Clemens. Anacletus presbyteros quinque, diaconos tres, episcopos diversis in locis sex numero creavit;' and so in descent, for all the Bishops of that succession for many ages together.

But let us see how this power of ordination went in the Bishop's hand alone, by law and constitution; for particular examples are infinite.

In the council of Ancyra it is determined χωρεπισκόπους μὴ ἐξεῖναι πρεσβυτέρους ἢ διακόνους χειροτονεῖν· ἀλλὰ μηδὲ πρεσβυτέρους πόλεως, χωρὶς τοῦ ἐπιτραπῆναι ὑπὸ τοῦ ἐπισκόπου μετὰ γραμμάτων ἐν ἑτέρᾳ παροικίᾳ. 'That rural Bishops shall not ordain presbyters or deacons in another's diocese, without letters of license from the Bishop. Neither shall the priests of the city attempt it.' First, not rural Bishops, that is, Bishops that are taken 'in adjutorium episcopi principalis,' vicars to the Bishops of the diocese,' they must not ordain priests and deacons. For it is ἑτέρα παροικία, 'it is another's diocese,' and to be ἀλλοτριοεπίσκοπος is prohibited by the canon of Scripture. But then they may with license? Yes; for they had episcopal ordination at first, but not episcopal jurisdiction, and so were not to invade the territories of their neighbour. The tenth canon of the council of Antioch clears this part. The words are these, as they are rendered by Dionysius Exiguus. 'Qui in villis, et vicis constituti sunt chorepiscopi, tametsi manus impositionem ab episcopis susceperunt [et ut episcopi sunt consecrati] tamen oportet eos modum proprium retinere,' &c. εἰ καὶ χειροθεσίαν εἶεν ἐπισκόπων εἰληφότες, the next clause, 'et ut episcopi consecrati sunt,' although it be in very ancient Latin copies, yet is not found in the Greek, but is an 'assumentum' for exposition of the Greek, but is most certainly implied in it; for else, what description could this be of 'chorepiscopi,' above 'presbyteri rurales,' to say that

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they were χειροθεσίαν ἐπισκόπων εἰληφότες, for so had country priests, they had received imposition of the Bishop's hands. Either then the chorepiscopi had received ordination from three Bishops, and ἐπισκόπων is to be taken collectively, not distributively, to wit, that each country Bishop had received ordination from Bishops; many Bishops in conjunction, and so they were very Bishops; or else they had no more than village priests, and this caution had been impertinent.

But the city priests were also included in this prohibition. True it is, but it is in a parenthesis, with an ἀλλὰ μηδὲ, in the midst of the canon; and there was some particular reason for the involving them; not that they ever did actually ordain any; but that since it was prohibited to the chorepiscopi to ordain (to them I say, who though, for want of jurisdiction, they might not ordain without license, it being 'in alienâ parochiâ,' yet they had capacity by their order to it) if these should do it, the city presbyters,—who were often despatched into the villages upon the same employment, by a temporary mission, that the chorepiscopi were, by an ordinary and fixed residence,—might, perhaps, think that their commission might extend farther than it did; or that they might go beyond it, as well as the chorepiscopi; and, therefore, their way was obstructed by this clause of ἀλλὰ μηδὲ πρεσβυτέρους πόλεως. Add to this, the presbyters of the city were of great honour and peculiar privilege, as appears in the thirteenth canon of the council of Neo-Cæsarea; and, therefore, might easily exceed, if the canon had not been their bridle.

The sum of the canon is this. With the Bishop's license the chorepiscopi might ordain; for themselves had episcopal ordination; but without license they might not; for they had but delegate and subordinate jurisdiction; and, therefore, in the fourteenth canon of Neo-Cæsarea, are said to be εἰς τύπον τῶν ἑβδομήκοντα, 'like the seventy disciples,' that is inferior to Bishops, as the seventy were to the twelve Apostles; viz. 'in hoc particulari,' not in order, but like them in subordination and inferiority of jurisdiction; but the city presbyters might not ordain, neither with nor without license; for they are in the canon only by way of parenthesis, and the sequence of procuring a faculty from the Bishops to collate orders, is to be referred to 'chorepiscopi,' not to 'presbyteri civitatis,' unless we should strain this canon into a sense contrary to the practice of the Catholic Church. 'Res enim ordinis non possunt delegari,' is a most certain rule in divinity, and admitted by men of

all sides and most different interests. However, we see here that they were prohibited; and we never find before this time, that any of them actually did give orders, neither by ordinary power, nor extraordinary dispensation; and the constant tradition of the Church, and practice apostolical, is, that they never could give orders; therefore, this exposition of the canon is liable to no exception, but is clear for the illegality of a presbyter giving holy orders either to a presbyter or deacon,—and is concluding for the necessity of concurrence both of episcopal order and jurisdiction for ordinations: for 'reddendo singula singulis,' and expounding this canon according to the sense of the Church and exigence of Catholic custom, the chorepiscopi are excluded from giving orders, for want of jurisdiction,—and the priests of the city, for want of order; the first may be supplied by a delegate power "in literis episcopalibus;" the second cannot, but by a new ordination, that is, by making the priest a Bishop. For if a priest of the city have not so much power as a chorepiscopus, as I have proved he hath not, by showing that the chorepiscopus then had episcopal ordination, and yet the chorepiscopus might not collate orders without a faculty from the Bishop,—the city priests might not do it, unless more be added to them; for their want was more. They not only want jurisdiction, but something besides, and that must needs be "order."

Q. xi. What is supposed to have been Hooker's reason for adopting the theory, that "inevitable necessity" could render an ordination, not performed by a Bishop valid?

A. It is supposed that he was influenced by regard to the case of foreign Protestants. This feeling induced him to recoil from the consequences of his own principles.[1]

[1] HOOKER. Ecc. Pol. III. xi. 16. In which respect for mine own part, although I see that certain reformed Churches, the Scottish especially and the French, have not that which best agreeth with the sacred Scripture, I mean the government that is by Bishops, inasmuch as both those Churches are fallen under a different kind of regiment; which to remedy it is for the one altogether too late, and too soon for the other during their present affliction and trouble; this their defect and imperfection I had rather lament in such case than exagitate, considering that men

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oftentimes, without any fault of their own, may be driven to want that kind of polity or regiment which is best, and to content themselves with that, which either the irremediable error of former times, or the necessity of the present hath cast upon them.

KEBLE. Preface to Hooker's Works. Vol. I. p. xxxviii. Am. ed. It is undeniable that here and in many other passages we may discern a marked distinction between that which now perhaps we may venture to call the school of Hooker, and that of Laud, Hammond, and Leslie in the two next generations. He, as well as they, regarded the order of Bishops as being immediately and properly of Divine right; he, as well as they, laid down principles, which strictly followed up would make this claim exclusive. But he, in common with most of his contemporaries, shrunk from the legitimate result of his own premises, the rather, as the fulness of apostolical authority on this point had never come, within his cognizance; whereas, the next generation of divines entered on the subject, as was before observed, fresh from the discovery of the genuine remains of St. Ignatius. He did not feel at liberty to press unreservedly, and to develope in all its consequences, that part of the argument, which they, taught by the primitive Church, regarded as the most vital and decisive; the necessity, namely, of apostolical commission to the derivation of sacramental grace, and to our mystical union with Christ. Yet, on the whole, considering his education and circumstances, the testimony which he bears to the bolder and completer views of the divines of the seventeenth century, is most satisfactory. Their principles, as we have seen, he lays down very emphatically; and if he does not exactly come up to their conclusion, the difference may be accounted for, without supposing any fundamental variance of judgment.

Q. xii. Has the Church in England or America pronounced any judgment on the case of these foreign communions?

A. They have not pronounced any such judgment by a formal public act, but their authorities universally require those who have been ministers in such communions, to be ordained by a Bishop before they officiate within the pale of the Church; thereby overruling the opinion of Hooker.

Q. 13. In maintaining the necessity of Episcopal

Government, are we not guilty of want of charity by condemning those who are *without it?*

A. VERITAS est maxima CARITAS; TRUTH is the greatest CHARITY. It is no *charity* to connive at error, and to suppress truth; but it *is* charity to endeavour to remove error, and to maintain and communicate truth. Therefore, our duty is, if we enjoy Episcopal Government, to thank God for it; and to pray to Him that they who have it not, whether from necessity,[1] real or supposed, from inadvertence, indifference, or deliberate purpose, may at length become able and willing to receive it; and we are bound to be ready and desirous,[2] as far as we are able, to encourage and promote such reception.[3]

[1] HOOKER, III. xi. 16. BRAMHALL, ii. 70.

Cp. Note to Christian Institutes, vol. iii. p. 258.

GERHARD, de Ecclesiâ, p. 372. vi. 183. 231. Art. Smalcald. art. x.; and the words of Calvin, Inst. iv. 4, 1.

The following is the very important testimony of the writers of the AUGSBURG CONFESSION on this subject, subscribed by CALVIN himself, showing the desires of its framers for the preservation of Episcopacy in the foreign Reformed Churches. See De la Motte, Correspondence Fraternelle, p. 424, and Calvin, Opera, ix. p. 113.

LIBRI SYMBOLICI Ecclesiæ Evangelicæ, &c. Lipsiæ, 1837. p. 204. Apologia Confessionis, (a P. MELANCTHON,) art. vii. § 24. "Hac de re in hoc conventu sæpe testati sumus, nos summâ voluntate *cupere conservare politiam Ecclesiasticam*, et gradus in Ecclesiâ factos etiam humanâ auctoritate. Scimus enim bono et utili consilio a Patribus Ecclesiasticam disciplinam hoc modo, ut veteres canones describunt, constitutam esse. Sed Episcopi sacerdotes nostro aut cogunt hoc *doctrinæ* genus, quod confessi sumus, abjicere et damnare, aut novâ et inauditâ crudelitate miseros et innocentes occidunt. Hæ causæ impediunt, quo minus agnoscant hos Episcopos nostri sacerdotes. Ita sævitia Episcoporum in causâ est, quare alicubi dissolvitur illa canonica politia, quam nos *magnopere cupiebamus conservare.* Ipsi viderint, quomodo rationem Deo reddituri sint, quod *dissipant Ecclesiam.*

"Porro hic iterum volumus testatum, nos libenter conservaturos esse Ecclesiasticam et Canonicam politiam, si modo Episcopi desinat in nostras Ecclesias sævire. Hæc nostra

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voluntas et coram Deo, et *apud omnes gentes*, ad omnem *posteritatem excusabit* nos, ne *nobis imputari possit quod Episcoporum auctoritas labefactatur*, ubi legerint atque audierint homines, nos injustam sævitiam Episcoporum deprecantes, nihil æqui impetrare potuisse."

The above is the LUTHERAN statement; for the ARMINIAN, the language of GROTIUS (above, ch. x. ans. 8, 16, and below, pt. ii. ch. v.) may be referred to; and the following are the words of CALVIN and BEZA:

CALVINUS, Epist. ad Cardinal Sadolet. Disciplinam, qualem habuit *vetus Ecclesia*, *nobis deesse* non diffitemur—sed cujus erit æquitatis nos eversæ disciplinæ ab iis accusari qui eam penitus sustulerunt? *Episcopatus* a *Deo* profectus est; *Episcopi* munus *Dei* authoritate constitutum est et legibus definitum.

CALVINUS, de Necessit. Reform. Eccles. Talem nobis hierarchiam si exhibeant in quâ sic emineant *Episcopi* ut Christo subesse non recusent, ut ab Illo tanquam ab unico Capite pendeant et ad Ipsum referantur; tum vero *nullo non anathemate dignos fatear*, si qui erunt, qui non eam revereantur, summâque obedientiâ observent.

BEZA ad Sarav. Tract. de Ministrorum Gradibus. Si qui sunt qui omnem *Episcoporum* ordinem rejiciant, absit ut quisquam sanæ mentis furoribus illorum assentiatur!

[2] See the *desires* to this effect, expressed by Abp. Laud, Bps. Andrewes and Sanderson; Christian Institutes, iii. pp. 261. 216.

[3] The exhortation of GROTIUS to the *Reformed* Churches of his own times may, it is to be hoped, find some persons in the present day able and willing to give it effect.—Epist. p. 975. Suaderem eis ut constituerent inter se quosdam in eminentiore gradu ut Episcopos, et ut iis χειροθεσίαν sumerent ab Archiepiscopo Hiberno, qui ibi est, et ita ordinati ordinarent, deinde pastores cæteros, atque sic initium facerent *redeundi* ad mores et antiquos et salutares; quibus contemptis licentia invaluit pro *novis opinionibus* faciendi *novas Ecclesias*, quæ *quid* post *aliquot annos* crediturœ *sint*, nescimus. It would be superfluous to remark how fully the sad forebodings of these last words have been realized.

CHAPTER XII.

OF BISHOPS AS DIOCESANS, METROPOLITANS, AND PATRIARCHS.

CHAP. XII.

Q. 1. You have spoken of Bishops in general, and of their institution and offices; is not the performance of their duty, individually, and the *exercise* and *application* of their powers, restrained habitually in Christian States by laws ecclesiastical and civil, within certain limits?

A. Yes.

Q. 2. And do not Bishops bear certain titles according to the limits within which their functions are exersised?

A. They do.

Q. Can you give any instances of such restrictions from Holy Scripture?

A. Yes. Our Lord Himself says, He was not "sent but to the lost sheep of the House of Israel." St. Peter was specially the Apostle of the circumcision, and St. Paul of the Gentiles. St. James had special jurisdiction at Jerusalem, St. Timothy at Ephesus, St. Titus at Crete; and the seven Asiatic Churches had each their own Bishop respectively.[1]

Matt. xv. 24. Gal. ii. 7–9. Rom. xi. 13. Acts xii. 17. xv. 13. xxi. 18. Gal. i. 19. ii. 12. 1 Tim. i. 3. Tit. i. 5. Rev. i. 20.

[1] Archbp. Ussher, Original of Bishops and Metropolitans, Oxford, 1641. Archbp. De Marca, De Concordiâ, vi. 1.

Q. 4. Does this principle of distribution and restriction appear to have been generally received in the Church in ancient times?

A. Yes: and there were certain circumstances

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of a providential nature which rendered the uniform reception of it very easy and natural.

Q. 5. What were these?

A. The *civil* divisions of the Roman empire,[1] that is to say, of the greater part of the civilized world, in the early ages of Christianity, were admirably adapted to, and prepared for the application of this distributive system and economy of *Church* government, throughout the whole extent of the Roman sway.

[1] HOOKER, VII. VIII. 7. BARROW, on the Pope's Supremacy, p. 163. BINGHAM, Antiquities, II. xvi. xvii. ix. i. 7.
Hence the expression of S. OPTATUS, iii. 3. Non Respublica in Ecclesiâ, sed Ecclesia in Republicâ, i. e., in Imperio Romano.
PANCIROLI, Notitia Dignitatum utriusque Imperii, in Grævii Thesaur. Antiq. vii. p. 1308.
Bp. BEVERIDGE, Codex Canonum, v. 13, de Metropolitanis, in Patres Apostolici, ed. Cotelerii, ii. 2, p. 87.
JOHNSON'S Code of the Universal Church (in vol. iii. of Clergyman's Vade Mecum, 1709.)—CANONES Apostol. et Concil. Sæculorum IV. V. VI. VII. Bruns. Berolin. 1839.

Q. You mean, that the system of *civil* government invited the application of a similar system of *ecclesiastical* polity?

A. Yes: and this aptitude was recognised by General Councils of the Church, and made by them the groundwork[1] of their own legislation; so that, when the empire became Christian, (i. e., early in the fourth century,) the lines of the ecclesiastical map coincided very nearly with those of the civil chart of the whole empire.

[1] Concil. Antioch. A. D. 341. can. 9, p. 80, ed. Bruns. τοὺς καθ' ἑκάστην ἐπαρχίαν ἐπισκόπους εἰδέναι χρὴ τὸν ἐν τῇ μητροπόλει προεστῶτα ἐπίσκοπον, καὶ τὴν φροντίδα ἀναδέχεσθαι πάσης τῆς ἐπαρχίας διὰ τὸ ἐν τῇ μητροπόλει πανταχόθεν συντρέχειν πάντας τοὺς τὰ πράγματα ἔχοντας—ἕκαστον ἐπίσκοπον ἐξουσίαν ἔχειν τῆς ἑαυτοῦ παροικίας—περαιτέρω δὲ μηδὲν πράττειν ἐπιχειρεῖν δίχα τοῦ τῆς μητροπόλεως ἐπισκόπου.

Archbp. De Marca, de Concordiâ. vi. cap. 1. Barrow, On the Pope's Supremacy, p, 165. Dupin, De Ant. Eccles. Discipl. 1. § 8.

Q. 7. As, then, at that time the Eastern Empire consisted, *politically*, of seven districts called *Dioceses* (διοικήσεις,) and seven also composed the Western, there were, I suppose, seven *ecclesiastical* districts coinciding with them in the East and seven in the West also?

A. Yes; and these *ecclesiastical* districts were *also* termed *Dioceses*.

Q. 8. And as in these fourteen dioceses there were altogether about one hundred and eighteen minor territorial divisions called *Provinces* (ἐπαρχίαι,) so there were as many sub-divisions in the Church?

A. Yes; and these *ecclesiastical* sub-divisions were also termed *Provinces*.

Q. 9. And as in each province there were several cities, with their respective *precincts* (παροικίαι) attached to them, so there were several Chief *Churches*, each having its own territorial range allotted to it?

A. There were; and these too were called παροικίαι,[1] *Parœciæ*, which word in English has now *descended* to describe a *Parish*, from signifying what we *now* term a Diocese; as διοίκησις has also *descended* to designate a *Diocese*, from signifying, as it once did, a combination of several Dioceses.

[1] Bp. Bilson, Appendix to Perpetual Government of Christ's Church, p. 540. Παροικία, *Parœcia* non civitatem solum in quâ Episcopus sedem habuerat, sed totam regionem finitimam civitati assignatam sive subjectam significat. Cabassutius, Concil. cap. xxviii. and cap. xxvii. p. 114. Iste Canon (Antioch. 9) tres commemorat Ecclesiasticæ Præfecturæ gradus.

1. ἐπαρχίαν, *Provinciam* sub Metropolitano Præsule;

2. παροικίαν, *Parœcium*, sub comprovinciali sive suffraganeo Episcopo;

3. χώραν, *locum* seu minorem, unde χωρεπίσκοποι dicti, locorum particularium intra Parœciam præfecti;

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Sed omnes gradus illos antecellebat *Diœcesis*, habens plures Provincias, qualis erat singulorum *Patriarcharum* ditio. *Nunc* vero *Diœcesis* usurpari parœciâ solet, ipsa verò *Parœcia* pro infimâ Præfecturâ pagorum, quarum præfectus vulgo *Parochus* audit, meliùs tamen juxta Græcorum Canonum expressionem *Parœcus* diceretur.

Q. 10. And now, to *ascend* in an inverted order, what, first, were the rulers of these *Chief Churches* called?

A. *Bishops.*

Q. 11. Could there be more than *one* Bishop in a city?

A. No;[1] there could not: this was specially prohibited by the laws of the Church, and censured by them as schismatical; and a *second* Bishop in a city is regarded by them as *no* Bishop.[2]

[1] Concil. Nicæn. c. 8. ἵνα μὴ ἐν τῇ πόλει δύο ἐπίσκοποι ὦσι. S. HIERON. ad Ep. Philipp. i. Non in *unâ* urbe *plures Episcopi* esse potuissent. S. CORNEL. ap. Euseb. vi. 43. εἷς ἐπίσκοπος ἐν καθολικῇ ἐκκλησίᾳ.

[2] S. CYPRIAN, ad Antonian. ep. 52. Quisquis post *unum* (Episcopum) factus est, non jam *secundus* ille sed *nullus* est.

S. CYPRIAN, ad Step. ep. 67. *Foris* esse cœpit qui, Episcopo Cornelio ordinato, *profanum altare* erigere, adulteram cathedram collocare, et sacrificia offerre tentaverit.

S. CHRYSOST. Theodoret. et Œcumen. in Epist. ad Phil. i. BINGHAM, II. xiii. 1. XVII. v. 3.

Q. 12. What were the Episcopal Rulers of the *Provinces* styled?

A. *Metropolitans*, (Ecclesiastical Governors of the mother city μητρόπολις,) and sometimes Archbishops, though this latter title was more generally applied to a still more dignified ecclesiastical office; and all were called *Apostolici.*

Q. 13. And what were those of the *Dioceses* called?

A. *Patriarchs*,[1] *Exarchs*, *Archbishops.*[2]

[1] Conc. Chalcedon. act. ii. vol. iv. p. 338. ed. Labbe. ὁσιώτατοι πατριάρχαι διοικήσεως ἑκάστης.—Act. iii. p. 395. ἀρχιεπισκόπῳ καὶ πατριάρχῃ τῆς μεγάλης Ῥώμης Λέοντι.

[2] Concil. Chalcedon. can. 30. Justin. Novell. ii. Concerning their limits, see Conc. Const. c. 2. Conc. Ephes. i. Act. 7.

Q. 14. So that there were, on the whole, fourteen *Patriarchs* in the Roman Empire?

A. Yes.[1]

[1] BINGHAM, II. xvii. 20.

CABASSUTIUS, Notit. Concil. xxvii. xxviii.

The importance of this subject will justify the insertion of the following large extract from Dr. RICHARD CRAKANTHORPE's Defensio Ecclesiæ Anglicanæ, Lond. 1625, p. 144. Ecclesiam, in suâ Diœcesium et Provinciarum divisione ac regimine, civilem formam et Regimen sequutam esse, neminem qui antiquitatis paulò studiosior est, latere arbitror. Docet hoc præter alia Concilium Chalcedonense. Hinc factum, ut sicut Imperium Romanum in duas generales partes, seu duos *orbes* (sic vocari solebant) divideretur, ita Ecclesiam generaliter primo, in *Orientalem* et *Occidentalem* partirentur.

Ut in Oriente septem erant Imperii *Diœceses*, in *Occidente*, præter Romanæ urbis *Præfecturam*, sex: itidem et *quatuordecim diœceses* antiquitus habuit Ecclesia. Septem orientis tam Imperii quam Ecclesiæ Diœceses hæ erant. 1. *Ægyptus*, cujus ut et Libyæ, Thebaidis, ac Pentapolis Provinciæ, Alexandrino suberant Patriarchæ. 2. *Oriens*, cujus provinciæ *Antiocheno* Patriarchæ subjectæ. 3. *Asiana*, cujus olim Provinciæ *Ephesino* Primati, post *Constantinopolitano* Patriarchæ subditæ. 4. *Pontica*, cujus metropolis *Cæsarea*. 5. *Thracia*, cujus Provinciæ Græcia, Achaia, aliæque *Thessalonicensi* olim Episcopo, ut primati Diœceseos, post *Constantinopolitano* Patriarchæ subjectæ fuerunt. 6. *Macedonia*, et 7. *Dacia*.

Septem quoque in Occidente. Prima omnium erat Romana, cujus propria, et, ut Hincmarus vocat, *specialis Diœcesis*, erant, illiæ Provinciæ quæ *suburbicariæ* dictæ sunt, quia *Vicario Imperatoris* in civilibus, in Ecclesiasticis *Romano Patriarchæ* suberant; quæque ab *Italiæ* Provinciis omnino secernuntur.

Quis vel certius cognoscere potuit, vel rectius explicare Romani pontificis antiquos limites, quam Ruffinus, Presbyter ipse *Romanæ Ecclesiæ*, in eâ *enutritus*, in his pervestigandis *diligenter versatus?* Is de industriâ quasi *explicans* Canon 6. *Nicænum Canonem*, Romano Episcopo non alias quam *suburbicarias attribuit Provincias*, aut Ecclesias. Hæ in universum decem erant Provinciæ. Insulæ tres, Sicilia, Corsica,

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et Sardinia, et septem aliæ in eo Italiæ tractu, qui ad Orientem vergit et Austrum, ad Occidentem vero non ultra Magram fluvium, qui Hetruriæ limes, et *Asium* fluvium (Esis Plinio et Blondo vocatur) non longe ab Ancona protendebantur. Cujus illud certum omnino indicium, quod Piceni (in quo Ancona sita) pars una *Picenum suburbicarium* dictum sit, altera, *Annonarium*, quia in Picenâ regione *suburbicarium provinciarum* terminus. Si igitur Italia juxta Antonini Itinerarium in sedecim, aut rectius juxta *Notitiam* in *septemdecim*, *Provincias* dividatur, præter tres illas Insulas, 4. Campania, 5. Tuscia, 6. Picenum suburbicarium, 7. Apulia, cum Calabriâ, 8. Bruttium, 9. Samnium, et 10. Valeria, quia *suburbicariæ regiones, et Provinciæ* erant, *Romano* subjectæ Patriarchæ, illiusque *Diœcesis* propria ac peculiaris fuerunt.

Secunda. *Italica Diœcesis* dicta est, quæ septem alias Italiæ complectebatur Provincias. 1. Venetias nempe, cum Istriâ, 2. Æmiliam, 3. Liguriam, 4. Flaminiam cum Piceno Annonario, 5. Alpes Cottias, 6. Rhætiam primam, 7. et Rhætiam secundam; quæ omnes Provinciæ, ut in civilibus sub ab Imperatore illis dato vicario, ita in Ecclesiasticis, *Mediolanensi Primati*, ut suo Metropolitano, parebant. Quare ab Athanasio *Mediolanum Italiæ Metropolis, sicut Romanæ ditionis Metropolis Roma*, nominatur. Ita in *duas Diœcesis* Italia olim divisa, una *Italicæ* appellationem retinuit, altera *ab urbe* et *Suburbicariis Provinciis* nomen accepit: illa *Romano*, hæc *Mediolanensi* Episcopo subjecta. Tertia, Africana diœcesis erat, in quâ Episcopi olim plusquam ducenti, Metropolitani etiam complures; qui omnes et ipsorum Provinciæ, Carthaginiensi Episcopo ut *Primati totius diœcesis* suberant. Quarta *Illyrium*, quæ ut suas Provincias, ita suum, qui eis præerat, *Primatem* olim habuit, sed post, tota ipsa Diœcesis Constantinopolitano subjecta erat Patriarchæ. Quinta est *Gallia*, cujus olim *Metropolis* fuit Augusta Treverorum, et totius Diœcesis Primas Treverensis Episcopus; sed ea dignitas ad *Arelatensem* postea translata. Sexta, *Hispaniarum*, cujus ut Regia, ita Metropolis quoque *Hispalis* fuisse videtur: posteà unà cum Regiâ, primatus quoque dignitas *Toletano* concessit Episcopo. Septima et *Brittaniarum*, cujus ut olim Regia, ita et Metropolis *Eboracum* fuisse conjicitur: sed istæ à multis retrò sæculis, *Cantuariensi* Episcopo ut Primati, aut (ut eum Malmsburiensis, et Glossa Juris vocant) *Patriarchæ* Diœcesis tota subjecta.

Et quidem antiquitùs hæc Diœcesium in Ecclesiâ, juxta Imperii formam facta divisio; sed ea et mutata sæpiùs à Conciliis, et ab Imperatoribus.

Nec in divisione solùm *Diœcesium* Imperium sequuta est

Ecclesia, sed et in ipsius regimine, mirum omninò est quàm illius formam imitata sit. Nam sicut in *quatuordecim* illis *Diœcesibus* erant in universum *Provinciæ centum* et *octodecim*; ita et totidem Provincias numerabat Ecclesia. Ut in singulis Provinciis erant complures urbes, quibus singulis inferioris ordinis Judices civiles, quos *Defensores civitatum* ferè vocabant, præponebantur; ita in singulis civitatibus *Episcopos* suos, qui eas cum parœciâ totâ circumjacente gubernabant, præficiebat Ecclesia. Ut Provinciæ singulæ suos hebebant *Proconsules Consulares*, aut *Provinciarum presides*, qui in Metropoli Provinciæ residentes, aliis in eâ Provinciâ authoritate præibant: itidem habuit et Ecclesia *Episcopos suos Metropolitanos*, seu *Archiepiscopos*, quibus ut Præsidi Provinciæ, cæteri illius Provinciæ Episcopi subjecti erant. Ut singulæ illæ *quatuordecim Diœcesis Vicarios Imperatoris Augustales*, *Præfectos Prætorio*, aut alio nomine vocatos, in primariâ urbe, seu *Metropoli totius Diœcesis*, velut generales illius Rectores habuerint, quorum tanta autoritas, ut nulla post Imperatorem major: itidem et Ecclesia in singulis suis *quatuordecim Diœcesibus*, Primarios quosdam et præ omnibus eminentes suos habuit Episcopos, qui κατ' ἐξοχὴν *Patriarchæ*, vel *Primates Patriarchales* dicebantur, qui in primariâ sede et totius *Diœcesis Metropoli* constituti, non Episcopis solùm qui *Parœcias*, sed et Metropolitanis qui *Provincias* regebant, præponebantur, quorum singulorum tanta est in Ecclesiâ autoritas, ut non sit in Episcopo ullo post Imperatorem Jesum Christum ulla major.

Ut in toto Imperio antiquitùs tres inter omnes eminebant civitatis, "Prima urbes inter, divûm domus, aurea *Roma:*" secunda, *Alexandria*, quæ a Dione Chrysostomo per excellentiam *Civitas*, et *secunda omnium quæ sub sole sunt*, vocatur. Tertia, *Antiochia*, quæ teste Hegesippo *tertium omnium in orbe civitatum locum obtinet;* itidem in Ecclesiâ, tres illarum urbium Episcopi præ aliis omnibus insignes erant et spectabiles: ideoque per excellentiam *Patriarchæ* dicti: cum reliqui *undecim Diœcesium* Episcopi, licèt *Patriarchali omni potestate* illis pares, non *Patriarchæ*, sed *Primates* dicerentur: *Primates, Patriarchales* inquam, non solum *Metropolitani:* et *Primate Diœcesium* suarum Patriarchalium, non *unius Provinciæ Primates*.

Hæc antiquitus et divisio et regimen in Ecclesiis instituta. Nec certè vel ad *pacem* in Ecclesiâ conservandam, vel ad jurisdictionem cuique Episcopo suam sartam tectam tuendam, aut facilior aut commodior ulla *Parœciarum, Provinciarum*, et *Diœcesium* distributio fieri potuit aut inveniri.

Q. 15. We have before seen what are the func-

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tions of a Bishop; what next is the office of a *Metropolitan?*

A. To consecrate or confirm his suffragan Bishops,[1] and no one could be ordained a Bishop in his province without his consent and approbation, and any such ordination was null and void; to receive appeals, and decide controversies among the Bishops of his province, either by himself, or by commission, or by reference to a Provincial Synod;[2] to convoke and to preside in Provincial Synods,[3] (generally summoned twice a year,) which all his Suffragans were bound to attend; to give to his Suffragans *literæ formatæ* when going into foreign parts,[4] and to publish imperial decrees on ecclesiastical matters.

[1] Concil. Nic. can. 4. τὸ κῦρος (confirmation of Bishop) διδόσθω καθ' ἑκάστην ἐπαρχίαν τῷ μητροπολίτῃ.—Can. 6. χωρὶς γνώμης τοῦ μητροπολιτου μὴ δεῖν εἶναι ἐπίσκοπον.—Conc. Sardic. c. 6.—Conc. Ephes. Decret. de Episc. Cypr. —Conc. Chalc. Act. 16.

Antioch. 9. Laodic. 12. Chalced. 19. 25. Carth. 11, 12. Arelat. 5, 6.

[2] Cod. Justin. I. v. 29. Conc. Const. 6. 35. Conc. Nic. 5. Chalced. 19. Antioch. 9. 20. 38. Arelat. 19.

[3] Conc. Nic. c. 5. Chalced. 19.

[4] Conc. Carth. iii. 28.

Q. 16. What is the office of a *Patriarch?*

A. To ordain or confirm the Metropolitans of his Diœcesis or Patriarchate;[1] to convoke them to Synods, which they were obliged to attend;[2] to receive appeals from the Metropolitans[3] and from the Synods[4] in his jurisdiction; to communicate imperial decrees[5] to his Metropolitans.

[1] Justin. Novell. 7. 131. c. 3. [2] Theodoret, Epist. 81.
[3] Conc. Chalc. c. 9. c. 17. Justin. Novell. 123. 137.
[4] Concil. Chalced. can. 9. [5] Justinian. Epilog. Novell. 6.

Q. 17. Were any of the cities, in which the fourteen Patriarchs resided, superior in civil dignity to the rest?

A. Yes, three: *Rome*, *Alexandria*, and *Antioch*.

Q. 18. And were the Patriarchs of these superior in ecclesiastical rank to the other eleven?

See above, ans. 13, 18.

A. They were *not higher* in *order*, (for all Patriarchs possess co-ordinate and independent authority,) but they had *precedence* of the others in *place*.

Q. 19. And was this precedence *liable to change?*

A. Yes: it was.[1] If a city rose or declined in civil power and importance, then, after mature consideration of the circumstances of the case, its ecclesiastical precedence was modified. Thus, for instance, the Bishop of *Constantinople*, from not being a Patriarch at all, was raised, A. D. 381, under Theodosius the Great, to the dignity of the *second* among the fourteen Patriarchs.[2]

[1] By Concil. Constantinop. A. D. 381, can. 3, and Concil Chalcedon. A. D. 451, can. 28, the second place is assigned to Constantinople, διὰ τὸ εἶναι νέαν Ῥώμην; and in Concil. Chalcedon. A. D. 451, can. 28, Constantinople is declared to be on a *parity* with Rome. (τῶν ἴσων ἀπολαύουσαν πρεσβείων τῇ πρεσβυτέρᾳ βασιλίδι Ῥώμῃ.) See Concil. Trull. or Quini-Sext. can. 36. On the same principle as the first place has been given to Rome, διὰ τὸ βασιλεύειν τὴν πόλιν ἐκείνην. Cp. act. 16. Conc. Chalced. Constantinople is called the Head of all the Churches (Constantinopolitana Ecclesia omnium aliarum est caput) by Justinian, Cod. i. Tit. 3. c. 24.

Compare Concil. Trullan. A. D. 692. can. 38. Concil. Chalcedon. can. 17. εἴ τις ἐκ βασιλικῆς ἐξουσίας ἐκαινίσθη πόλις ἢ αὐθείς καινισθείη, τοῖς πολιτικοῖς καὶ δημοσίοις τύποις καὶ τῶν ἐκκλησιαστικῶν παροικιῶν ἡ τάξις ἀκολουθείτω.

BINGHAM, Antiq. IX. I. 7.

[2] Abp. BRAMHALL, i. 130. 177.

Q. 20. By what process were these variations effected?

A. It was unlawful[1] for a Bishop to take any steps to obtain the elevation of his own see; but

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it was competent to a General Council, convoked by the Emperor, to deliberate, and decide, with the imperial sanction, on questions of this nature.

[1] Concil. Chalced. 12. BINGHAM, XVII. v. 37.

Q. 21. It appears, then, that while the *Episcopal Office* is of *Divine institution*, and cannot, in its spiritual nature and ministrations, be affected by any human laws, the actual *exercise* of *authority* of Bishops, as Diocesans, Metropolitans, and Patriarchs, may depend, for its distribution and apportionment, upon secular circumstances, and be subject to modifications from civil authority after ecclesiastical consultation?

A. Certainly. The history of the Church affords many proofs and examples[1] of this. By the order of God's Providence in the world, kingdoms are augmented and diminished, they are transferred from one sceptre to another, as He wills in His supreme wisdom and power; and the bounds of ecclesiastical jurisdiction have been usually modelled accordingly.[2]

Dan. ii. 21. v. 30, 31.

[1] Concil. Constant. A. D. 381. can. 2. Concil. Ephes. A D. 431. tom. iii. p. 801, Labbe. Chalcedon. A. D. 451, can. 12. Justin. Novell. 11. case of Justiniana Prima.

[2] BARROW, Treatise on the Pope's Supremacy, pp. 171, 172, London, 1683, thus states the law and practice of the Church on this subject. *Patriarchs* are an *human institution.* As they were erected by the power and prudence of men, so they may be dissolved by the same. They were erected by the leave and confirmation of Princes; and by the same they may be dejected, if great reason do appear. *No ecclesiastical power can interpose in the management of any affairs within the territory of any Prince without his concession. By the laws of God, and according to ancient practice, Princes* may *model the bounds of ecclesiastical jurisdiction.* Wherefore, each Prince (having supreme power in his own dominion, and equal to what the Emperor had in his) may exclude any foreign Prelate from jurisdiction in his territories. It is expedient for peace and public good that he should do thus.

Such Prelate, according to the rules of Christianity, ought to be content with his doing so. Any Prelate exercising power in the dominion of any Prince, is *eatenus* his subject; as the Popes and all Bishops were to the Roman emperors.

Abp. BRAMHALL, i. 177–8. ii. p. 185, 186, ed. Oxf.

In A. D. 1721, the Church of Russia, and in A. D. 1833, the Church of Greece, was detached from the Patriarchate of Constantinople.

CHAPTER XIII.

PRIVILEGES IN THE CHURCH.

Discipline.—Power of the Keys.

Q. 1. WE have spoken of the Word of God, and of the ministration of the Word and Sacraments; what other privilege must we next notice as possessed by the Church?

A. That of *Discipline*.[1]

[1] HOMILIES, Homily for Whitsunday, Part II. Oxon. 1822. p. 428. The true Church hath always three notes or marks whereby it is known: pure and sound doctrine, the sacraments ministered according to Christ's holy institution, and *the right use of Ecclesiastical discipline*. This description of the Church is agreeable both to the Scriptures of God, and also to the doctrine of the ancient Fathers, so that none may justly find fault therewith. See above, ch. ii. ans. 12.

Q. 2. What is this power of exercising Church Discipline usually called?

A. It is usually termed by divines *the Power of the Keys*,[1] of which it is one main and primary part.

[1] Abp. CRANMER's Catechism, pp. 193–204, ed. Oxf. 1829.

Q. 3. Whence did it receive this name? Matt. xvi. 19.

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A. From the words of Christ to St. Peter, and in him to all Presbyters: "I will give to thee the *Keys* of the kingdom of heaven."

Q. 4. You say, "in St. Peter to *all* Presbyters;"[1] how does this appear?

Matt. xviii. 17, 18. John xx. 23.

A. From the fact, that the power which our Lord here gave to St. Peter, He gave to *all the Apostles*,[2] and to the *Church*[3] generally; and this is further apparent from the universal language and practice of the Church, according to which *all Presbyters* have ever *used* this power.

[1] ORDERING OF PRIESTS, in the Book of Common Prayer of the United Church of England and Ireland. Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our Hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of His Holy Sacraments; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

[2] See below, S. CHRYSOST., S. AUG., S. AMBROSE, at the close of this chapter, and the beginning of the next.

S. AUG. in Joannis Evang. Tract. cxviii. Sicut in Apostolis cum esset etiam ipse numerus duodenarius, id est, quadripartitus in ternos, et omnes essent interrogati, solus Petrus respondit, *Tu es Christus Filius Dei vivi;* et ei dicitur, *Tibi dabo claves regni cœlorum*, tanquam ligandi et solvendi solus acceperit potestatem: cum et illud unus pro omnibus dixerit, et hoc *cum omnibus* tanquam personam gerens ipsius unitatis acceperit: ideo unus pro omnibus, quia unitas est in omnibus.

S. CYPRIAN. de Unitate Ecclesiæ, p. 106. Loquitur Dominus ad Petrum, *Ego tibi dico*, inquit, *quia tu es Petrus*, &c. Et iterum eidem post resurrectionem suam dicit: *Pasce oves meas.* Super unum ædificat Ecclesiam suam. Et quamvis Apostolis omnibus *parem* potestatem tribuat et dicat: *Sicut misit me Pater, et Ego mitto vos, accipite Spiritum Sanctum. Si, cui remiseritis peccata, remittantur illi: si cui tenueritis, tenebuntur:* tamen ut unitatem manifestaret, unitatis ejusdem originem ab uno incipientem suâ auctoritate disposuit. Hoc erant utique et ceteri Apostoli, quod fuit Petrus, *pari consortio* præditi et honoris potestatis, sed exordium ab unitate proficiscitur, ut Ecclesia una monstretur.

S. FIRMILIAN. Epist. apud Cyprian, p. 225. Potestas peccatorum remittendorum *Apostolis* data est, et *Episcopis* qui eis vicariâ ordinatione succedunt. CASAUBON. Exc. Baron. p. 377. Ecclesia semper credidit ex verbis Domini ad Petrum cuivis presbytero legitime ordinato hoc jus competere.

[3] S. AUG. in Joannis Evang. Tract. cxxiv. 5. Quando ei dictum est, *Tibi dabo claves regni cœlorum, universam* significabat *Ecclesiam*, quæ in hoc sæculo diversis tentationibus velut imbribus, fluminibus, tempestatibus quatitur, et non cadit, quoniam fundata est super petram, unde Petrus nomen accepit. Non enim a Petro petra, sed Petrus a petra; sicut non Christus a christiano, sed christianus a Christo vocatur. Ideo quippe ait Dominus, *Super hanc petram ædificabo Ecclesiam meam*, quia dixerat Petrus, *Tu es Christus Filius Dei vivi*. Super hanc ergo, inquit, petram quam confessus es, ædificabo Ecclesiam meam. Petra enim erat Christus: super quod fundamentum etiam ipse ædificatus est Petrus. Fundamentum quippe aliud nemo potest ponere præter id quod positum est, quod est Christus Jesus. *Ecclesia* ergo quæ fundatur in Christo, claves ab eo regni cœlorum accepit in Petro, id est, potestatem ligandi solvendique peccata.

Q. 5. In what respects are keys an emblem of ecclesiastical authority?

A. Keys are wont to be given to stewards, treasurers, warders, and other officers, domestic and civil, as badges of trust and power.[1] The proper use of keys is to open, to admit, to shut in or shut out, and again to re-admit: and so Christ has given to His Ministers the power, in subordination to Himself, of admitting to the Kingdom of Heaven, of excluding from it, and of re-admitting to it; and this is what is meant, when it is said that they have from Christ *the power of the Keys*.[2]

Isa. xxii. 22. Rev. i. 18. iii. 7. xx. 1. Job xii. 24.

[1] Thence Christ's Ministers are called ταμίαι, οἰκονόμοι. See 1 Cor. iv. 1. 2 Cor. vi. 4. Col. i. 25. Tit. i. 7. 1 Pet. iv. 10.

[2] HOOKER, VI. iv. 1. They that have the *keys* of the kingdom of heaven are hereby signified to be stewards of the house of God, under whom they guide, command, and judge His family. The souls of men are God's treasure, committed to the trust and fidelity of such as must render

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a strict account for the very least which is under their custody.

BARROW, *de Potestate Clavium*, iv. p. 50, ed. 1687. This *Latin* Treatise is fuller and more complete than the *English* one of the same author, entitled, *On the Power of the Keys*.

Q. 6. You speak of admitting to the *Kingdom of Heaven;* when so speaking, what do you mean by the Kingdom of Heaven?

A. I mean, first, the *Visible Church*, or the *Kingdom of Grace;* and, secondly, that to which it leads the faithful Christian,[1]—namely, the *Invisible Church* or the *Kingdom of Glory*.

[1] See above, chaps. ii. and iii.

Q. 7. How do Christ's Ministers *admit* persons into the kingdom of heaven in the former sense?

A. By the Ministry of the Word of God, that is, by Preaching; and by Baptism.

Q. 8. How do they *exclude* from the kingdom of heaven?

1 Cor. v. 3–5. 1 Tim. i. 20. 2 Tim. ii. 17.

A. By Church censures, after solemn investigation, trial, and admonition, and specially by the judicial sentence of excommunication.

Q. 9. What are the intents and ends of Church censures?

Lev. x. 10. Ezek. xxii. 26. xliv. 23. Deut. xxvii. 13. Joel ii. 12. 2 Chron. xxiii. 18. 1 Cor. v. 4–7. 2 Cor. vii. 9–12. 1 Tim. i. 20.

A. With respect to Christ, the ends and aims of Church censures are, to maintain His honour; with respect to the Church, to preserve her holiness, purity, and unity; with respect to offenders, to warn them by a *pre-announcement* of the final *judgment*,[1] to inspire them with godly sorrow, to the intent that "they may learn not to blaspheme," and "that their spirits may be saved in the day of the Lord;" and with respect to all others, to deter them from similar offences. For, *Impunitas semper ad deteriora invitat*,[2] and, *Minatur innocentibus qui parcit nocentibus*.[3]

[1] TERTULLIAN. Apol. 38. Summum futuri *judicii præju-*

dicium est si quis ita deliquerit ut a communicatione orationis et conventus et omnis sancti commercii relegetur.

S. CYPRIAN. de Habitu Virginum, p. 92. This treatise commences with a recital of the benefits of Church Discipline.

COMMINATION Office of the Church of England.

[2] 5 COKE, 109. [3] 4 COKE, 45.

Q. 10. What, further, is the true character of Church censures?

A. They are acts of *charity* to the offender and to others; and the omission of them, when they ought to be exercised, is an act of *injury* and *cruelty*.[1] Knowing God's wrath againt sin, the Church *must* censure it. *Terreo, quia timeo*,[2] is her motto, and *Si perdo, pereo.*

2 Cor. ii. 4. vii. 9.

2 Cor. v. 11 Heb. x. 31.

[1] WISDOM vi. 17. The very true beginning of Wisdom is the desire of Discipline, and the care of Discipline is Love, and Love is the keeping of her laws.

ECCLUS. xxiii. 1–3. O Lord, . . . who will set scourges over my thoughts, and the Discipline of wisdom over mine heart? that they spare me not for mine ignorances, and it pass not by my sins; lest mine increase, and my sins abound to my destruction, and I fall before mine adversaries, and mine enemy rejoice over me, whose hope is far from Thy mercy.

EPISTOLA Cleri Rom. ap. S. Cyprian ep. 31. Ubi poterit medicina indulgentiæ proficere si etiam ipse medicus, interceptâ pœnitentiâ, indulget periculis? si tantummodo *operit* vulnus! Hoc est non *curare*, sed *occidere*.

S. CHRYSOSTOM. ii. 112, ed. Savil. ὁ μηδεμίαν αὐτοὶς τιμωρίαν τιθεὶς, μονονουχὶ ὁπλίζει τῇ ἀδείᾳ.

S. AUG. Serm. xiii. *Disciplinam* qui *abjicit, infelix* est; qui *negat crudelis* est.

[2] S. AUG. in Ps. lxiii. iv. 895, et ad Litt. Petilian. iii. 4. Ecclesiastica Disciplina, medicinalis vindicta, terribilis lenitas, charitatis severitas.

Q. 11. Is it, then, to be considered a matter of *choice* with the Ministers of Christ whether they will exercise such discipline or no?

A. No. Christ neither said nor did any thing

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in vain. When He said,[1] "If he will not *hear* the Church," He ordered the Church to *speak;* and when He gave the Apostles power for the government of His Church, He *commanded* them to *exercise* it; and, accordingly, St. Titus and St. Timothy are commanded by St. Paul to rebuke with all authority; and the Bishops[2] of Pergamus and Thyatira are severely reproved by St. John for suffering false doctrines and corrupt practices in their Churches. *Non regit*, says St. Augustine, *qui non corrigit.*[3]

Matt. xviii. 17. Mark vi. 7–13. Luke ix. 1–6. xxiv. 47. 1 Tim. v. 20. 2 Tim. iv. 2. Titus ii. 15. Rev. ii. 14, 15, 20.

[1] S. CHRYSOSTOM, ii. p. 160, ed. Savil. καὶ ὁ Χριστὸς ἐπέστησε (τοὺς ἀποστόλους) ἐπιτιμῶντας, καὶ οὐ μόνον ἐπιτιμῶντας ἀλλὰ καὶ κολάζοντας, τὸν γὰρ οὐδενὸς τούτων ἀκούσαντα ἐκέλευσεν ὡς ἐθνικὸν εἶναι καὶ τελώνην· πῶς δὲ αὐτοῖς τὰς κλεῖς ἔδωκεν; εἰ γὰρ μὴ μέλλουσι κρίνειν, ἁπάντων ἔσονται ἄκυροι, καὶ μάτην ἰὴν ἐξουσίαν τοῦ δεσμεῖν καὶ τοῦ λύειν εἰλήφασι, καὶ ἄλλως δὲ, εἰ τοῦτο κρατήσειεν, ἅπαντα, οἰχήσεται καὶ τὰ ἐν ταῖς ἐκκλησίαις, καὶ τὰ ἐν ταῖς πόλεσι, καὶ τὰ ἐν ταῖς οἰκίαις—καὶ ἄνω καὶ κάτω κάντα γενήσεται.

[2] S. HIERON. in Mich. c. v. Legamus Apocalypsin Joannis Apostoli, in quâ laudantur accusanturque *Angeli* Ecclesiarum pro virtutibus vitiisque eorum quibus præesse dicuntur.

It is observable, that in the original Greek of the Revelation of St. John, (ii. 9, 10. iii. 2. 15–18,) the epithets assigned to the several *Churches agree in gender* with the word *Angel*, and *not* with the word *Church*, so that the Holy Spirit seems emphatically to identify each Church with its respective President, and to lay on *him* the responsibility of its failings and corruptions.

[3] S. AUG. in Ps. xliv. iv. p. 552. Tractat. in Joann. xlvi. Qui sua quærit, non quæ Jesu Christi, peccantem non libere audet arguere. Ecce nescio quis peccavit; graviter peccavit; increpandus est, excommunicandus est. Sed excommunicatus, inimicus erit. Jam ille qui sua quærit, non quæ Jesu Christi, ne inimicitiarum humanarum incurrat molestiam tacet, non corripit. Ecce lupus ovi guttur apprehendit; tu taces, non increpas! O mercenarie, lupum venientem vidisti, et fugisti! Fugisti, quia tacuisti; tacuisti, quia timuisti. Fuga animi timor est.

Archbp. CRANMER'S Catechism, ed. Oxon. 1829, p. 201. CHAP. XIV.

And this also is to be reproved, that some men, whiche continue in manyfest and open synne, and go not about to amend their lyfes, yet they will be counted Christen men, and interpoyse to receaue the same sacramentes that other do, to come to the Churche, to worship God, and to pray with other. Such muste be warned of their fautes, and yf they refuse to heare and amende, then they ought to be excommunicate and put out of the Christen congregation, vntil they repente and amende their lyfes; lest by suche manifest sinne and euil examples, other men might be provoked to do the lyke, and so at length many might be infected, and the Christen relygyon despised and euil spoken of, as though it were the worst relygyon, forasmuche as Christian men shoulde then leade a shameful and ungodly lyfe.

CHAPTER XIV.

PRIVILEGES IN THE CHURCH.

Absolution.

Q. 1. YOU spoke of re-admission to the *Visible Church* or *Kingdom of Grace;* and, secondly, by its means, to the *Invisible Church* or *Kingdom of Glory;* how do the Ministers of Christ *re-admit* offenders into the Church or Kingdom of Heaven, both Visible and Invisible?

A. By *disposing* them to repentance by application of the salutary medicine of the promises to penitence, and threats against sin, revealed in the Word of God, and thus producing compunction and contrition in them; then by *declaring*, as God's heralds, His readiness to pardon all who truly *repent* and *believe* in Him; then, by *pronouncing* their pardon and restoring them, on their repentance and faith, and confession of sins,

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through the ministry of reconciliation, which has been appointed and entrusted to them as Ministers in the[1] Church of God.

2 Cor. v. 19. Gal. vi. 1.

[1] S. AUG. Serm. ccxiv. *Ecclesia* Dei vivi claves accepit regni cœlorum, ut in illâ per sanguinem Christi, operante Spiritu Sancto, fiat remissio peccatorum. In hâc Ecclesiâ reviviscit anima quæ mortua fuerat peccatis, ut convivificetur Christo, cujus gratiâ sumus salvi facti.

F. MASON, de Ministerio, v. 10. Minister Evangelicus dupliciter peccata remittit, *dispositivè* et *declarativè: dispositivè*, quia homines ad remissionem peccatorum consequendam *disponit* perducendo ad fidem et pœnitentiam; *declarativè*, quia *jam pœnitentibus* et *credentibus* peccatorum remissionem tanquam divinus præco declarat. Ita teneras conscientias cum peccatorum mole et desperatione luctantes per promissiones evangelicas spe veniæ erigimus, jamque pœnitentibus et credentibus remissa peccata pronunciamus. See also BARROW, de Potestate Clavium, p. 58.

Q. 2. By what other figure beside that of *opening* and *shutting* by the Keys does Christ describe the exercise of Church authority?

Matt. xviii. 18. John xx. 23.

A. By that of *binding* and *loosing*. "Whosesoever sins ye remit," says He to His Apostles, "they are remitted; and whosesoever sins ye retain they are retained."

Q. 3. Have *men* then the power of absolving their fellow-men from sin committed against God?

Mark ii. 7. Luke v. 21. viii. 47. Rev. iii. 7.

A. No; not originally and of themselves, but only *derivatively* and *ministerially:* for "Who can forgive sins but God alone?"[1] They no more *give* pardon to the sinner, than the Physician gives health to the sick, or the Judge gives release to the accused: but they *apply* the *means* appointed and given by *God* for its attainment.

[1] S. CYPRIAN, de Lapsis, p. 129. Nemo se fallat, nemo se decipiat. Solus Dominus misereri potest. Veniam peccatis, quæ in ipsum commissa sunt, solus potest ille largiri, qui peccata nostra portavit, qui pro nobis doluit, quem Deus tradidit pro peccatis nostris.

S. AMBROSE in S. Luc. v. 19. Quis potest peccata dimit-

tere nisi solus Deus, Qui per eos quoque dimittit, quibus dimittendi tribuit potestatem? CHAP. XIV.

Q. 4. Would it not then be more reverential to God to reserve the office of remitting sins to Him alone?

A. Obedience to God is true reverence. It would be grievous disrespect to Him, and great wrong to His heritage, to rescind and refuse His gifts. The Church shows her reverence to God, by obeying Him, and by using them; i. e., by remitting and retaining sins.[1]

[1] S. AMBROSE, de Pœnitentiâ, lib. i. cap. 2. 6. Sed aiunt se Domino deferre reverentiam, Cui soli remittendorum criminum potestatem reservent. Immò nulli majorem injuriam faciunt, quam qui ejus volunt mandata rescindere, commissum munus refundere. Nam cum Ipse in Evangelio suo dixerit Dominus Jesus: *Accipite Spiritum sanctum; quorum remiseritis peccata, remittantur eis; et quorum detinueritis, detenta erunt;* quis est ergo qui magis honorat, utrum qui mandatis obtemperat, an qui resistit?

Ecclesia in utroque servat obedientiam, ut peccatum et alliget et relaxet.

Q. 5. But if no one can forgive sins but God, how can men be said to bind or loose?

A. The Priest is like a civil[1] Judge, who does not sit on the judicial tribunal to *make* laws, but to *administer* them. He does not pronounce sentence of forgiveness, in his own name, or on his own authority, but in that of God,[2] the Father, Son, and Holy Spirit, and upon the conditions of repentance and faith prescribed by Christ, and required and ascertained after careful investigation by the Priest in the exercise of his ministry. The penitent must resort to the Priest, and the Priest must examine, exhort, and make trial of his sincerity. Christ's power is here αὐτοκρατορική, or *imperial;* the Priest's is διακονική, or *ministerial.* It is CHRIST who raises the sinner from the death of sin;[3] but when He has raised him by His Spirit,

Acts x. 43. xiii. 38. xx. 21. Mark xvi. 16. Acts iii. 19. 2 Cor. v. 20. John xi. 43, 44.

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His word, or His ministry, He further says to His Ministers, "Loose him and let him go."

[1] F. MASON, de Ministerio, v. 10. Absolutio non est declaratoria tantum, est etiam judicatoria: Sacerdotem judicem esse fatetur Apologia Ecclesiæ Anglicanæ (non longè a principio;) requiritur autem judicium non discretionis modo sed authoritatis etiam et potestatis; siquidem personæ absolvendæ fidem suam et pœnitentiam palam profitentur, hic est causæ cognitio; dein Minister iisdem peccatorum indulgentiam declarat et obsignat; hìc est sententiæ dictio.

[2] S. CHRYS. in S. Joann. p. 923, Savil. Πατηρ καὶ ὁ Υἱὸς καὶ τὸ ἅγιον Πνεῦμα πάντα οἰκονομεῖ, ὁ δὲ ἱερεὺς τὴν ἑαυτοῦ δανείζει γλῶσσαν καὶ τὴν ἑαυτοῦ παρέχει χεῖρα.

S. AMBROSE, de Pœnitentiâ, cap. 2. *Munus* Spiritûs Sancti est Officium Sacerdotis; *jus* autem Spiritûs Sancti in solvendis ligandisque criminibus est. Cap. 8. Omnia dedit Christus discipulis suis; sed *nulla* in his *hominis* potestas est, ubi *divini muneris* gratia viget.

[3] S. AUG. Serm. ccxcv. Quatriduano mortuo dicitur, Lazare, prodi foras. Excitat Dominus, si cor tangit. Per se excitat, per discipulos solvit.

Q. 6. Are then *all* who are absolved by Christ's minister pardoned by Christ? or are *all* they who are condemned by Christ's minister condemned by Christ?

Matt. vii. 6.

A. No; a *right* sentence is the only one which Christ has authorized, and the only one which He will ratify, by giving it validity, spiritually and internally.[1] "Clavis *potestatis* nihil operatur sine clave *scientiæ*."[2] The key of *knowledge* or *discretion* is necessary to give effect to that of *power*. No one can be admitted through the door of Pardon, who has not passed through that of Penitence.

Rev. iii. 7.

Christ alone "openeth, and no man shutteth; and shutteth, and no man openeth;" and He turns the key in the hand of His minister *only* when it is moved *aright*.

[1] HOOKER, VI. vi. 2. Whether they remit or retain sins, whatsoever is done by way of *orderly* and *lawful proceeding*, the Lord Himself hath promised to ratify.

[2] Petrus Asilus, de Tyr. Pont. cap. v. p. 107, ex Wesselio.

Q. 7. If this be so, is not the sentence of the Priest superfluous?

A. No; for God, in this as in other cases, is pleased to work by *means*, and to use the agency of His creatures, especially of men, as *instruments* in conferring His benefits upon other men; and though *His power* is not tied to means, yet, when *He* has *appointed* certain means for dispensing His grace, *our salvation* is restricted to the due and reverent *use* of them. He remits the punishment of *original* sin[1] by means of the Sacrament of Baptism; and in the case of *actual* sin, He confers the grace of His own pardon by the *instrumentality*[2] of priestly Absolution,[3] ordinarily and where it may be had, and whenever justly pronounced and duly received; and thus He makes repentance available to the true penitent, through the declaration and pronunciation of pardon by the Minister of Christ, acting by His authority, at His command, and by His power. Absolution does not *give* repentance, but *makes* it *effectual;* as the *loosing* of Lazarus did not give him *life*, but the full and free *use* of it.

Wisd. xvi. 7. John ix. 7.

Acts ii. 38. xxii. 16. Rom. vi. 2–7.

John xi. 43, 44.

[1] S. Ambrose, de Pœnit. lib. i. cap. 8. Cur præsumitis aliquos a colluvione diaboli per vos mundari posse? Cur baptizatis, si per hominem peccata dimitti non licet? In Baptismo utique remissio peccatorum omnium est; quid interest, utrum per pœnitentiam, an per lavacrum hoc jus sibi datum sacerdotes vindicent? Unum in utroque mysterium est.

S. Aug. Tractat. in S. Joann. xii. iii. p. 1815. Regeneratio spiritualis una est, sicut generatio carnalis una est: sicut ad nativitatem carnalem valent muliebria viscera ad semel pariendum, sic ad nativitatem spiritualem valent viscera Ecclesiæ, ut semel quisque baptizetur.

Ibid. p. 1830. Quomodo non caruit populus Israel pressurâ Ægyptiorum, nisi cum venisset ad mare Rubrum, sic pressurâ peccatorum nemo caret nisi cum ad fontem Bap-

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tismi venerit. P. 2070. Propter hoc etiam *sugens parvulus* a matre piis manibus ad Ecclesiam fertur, ne sine Baptismo exeat et in peccato quo natus est moriatur.

OFFICE for Public BAPTISM of Infants in the Church of England and Ireland. We call upon Thee for *this infant*, that *he* coming to Thy Holy Baptism, may receive remission of *his* sins by spiritual regeneration. . . . It is certain that children which are baptized, dying before they commit actual sin, are undoubtedly saved.—OFFICE of Private BAPTISM. Seeing now that this Child is by Baptism regenerate and grafted into the Body of Christ's Church.—ORDER of CONFIRMATION. Almighty and everliving God, who hast vouchsafed to regenerate these Thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins.—See also HOMILIES, 2 B. III., and 2 B. IV. 1. Bp. PEARSON on the Creed, Art. IX. p. 368.

WATERLAND, Regeneration stated and explained, Works, vi. p. 356.

[2] F. MASON, de Ministerio, v. 12. Minister est *efficax* Dei *instrumentum* ad remissionem efficiendam, et præco ad promulgandam. . . . Ministri tanquam viva Dei *instrumenta* Deo co-operantia primo animas ad credendum et pœnitendum perducunt, deinde iisdem peccatorum remissionem ex officio idque secundum Christi institutum annuncient. Quod munus quoties quâ decet reverentiâ præstatur, singularis benedictio a Deo expectari potest.

[3] S. AMBROSE, de Cain et Abel, ii. 4. Remittuntur peccata per officium sacerdotis sacrumque ministerium.

S. HIERON. ad Esai. iii. Secunda post naufragium tabula Pœnitentia est.—See FORM of ABSOLUTION in the Visitation of the Sick.

HOMILY on Common Prayer, p. 330. (ed. 1822.) Absolution hath the promise of forgiveness of sins.

Bp. JEWELL, Apol. ii. Sententiam quamcumque ministri ad hunc modum tulerunt, Deus ipse comprobat.

Abp. CRANMER on the Power of the Keyes, Catech. p. 202. God hath given the keyes of the kingdom of heaven, and authority to forgyve sin, to the ministers of the Church. And when the minister does so, then I ought steadfastly to believe that my sins are truly forgyven me.—Compare CRANMER'S Works, iv. p. 283, ed. Jenkyns.

Bp. SPARROW, Rationale, p. 14, ed. 1704. If our confession be serious and hearty, this absolution is effectual, as if God did pronounce it from heaven: so says the Confession of Saxony, and Bohemia, and the Augsburg Confession, (xi. xii. xiii.) and so says St. Chrysostom in his Fifth Homily on Esay, "Heaven waits and expects the Priest's sentence

here on earth; and what the servant rightly binds or looses on earth, that the Lord confirms in heaven." St. Augustine and St. Cyprian, and general Antiquity, say the same.

HOOKER, VI. vi. 8. Bp. MONTAGUE, Appello Cæsarem, 25. Protestants hold that Priests have power, not only to pronounce, but to give, remission of sins.

CHILLINGWORTH, p. 409. (Serm. vii) Come to your spiritual physician, not only as to a learned man, experienced in the Scriptures, as one that can speak quieting words to you, but as to one who hath Authority delegated to him from God Himself, to absolve and acquit your sins.

Q. 8. What are the effects produced by Absolution, as respects the relation of the person absolved to the *Visible* Church?

A. First, a *declarative* one; for, even though the penitent sinner may, indeed, be pardoned by God without Absolution, yet he is not regarded so to be in *the eye of the Church* without the sacerdotal *declaration* of it; just as the lepers among the Jews, when healed, were not regarded as clean, and restored as such to society, till they had been *pronounced* to be clean by the Priest.

Lev. xiii. 17–23. xiv. 2. Matt. viii. 4. Luke xvii. 14

Q. 9. Is not some other *visible effect* produced by Absolution?

A. Yes. When a person under Church censures is, on his repentance, reconciled to the Church by Absolution, he is restored to a participation in the Holy Communion, and in the other *means of grace* in the Church, which is the *Depository of Grace*[1] as well as the *House of Discipline*.[2]

[1] See above, ch. iv. ans. 11.

[2] S. AUGUSTINE, de Disciplinâ Christ. vi. p. 977. Dicente Scripturâ, Accipite disciplinam in *domo disciplinæ*, (where Ecclus. li. 31. 36, is called "Scriptura," though an Ecclesiastical book only.)—*Disciplinæ domus* est *Ecclesia* Christi.—S. AUG. de Moribus Eccl. i. 1146.

See the citation from Peter Lombard in HOOKER, VI. vi. 8. Albeit a man be already cleared before God, yet he is not in the *face of the Church* so taken, but by virtue of the

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priest's sentence, who likewise may be said to *bind* by imposing satisfaction, (and by censures constraining to amend their lives he doth *more* than *declare* and signify what God hath wrought. VI. vi. 5.) and to *loose* by admitting to the Holy Communion.

Q. 10. These are *visible* effects; but what influence has absolution on a man's relation to the *Invisible* Church?

A. The *visible* effects lead to *invisible* results, which follow, as we have seen, from the *right use* of the *means of grace* in the Church; but, in addition to the grace conveyed by these means, the true penitent, for whose benefit Absolution was mainly intended, will derive great spiritual comfort and assurance from it.

Luke vii. 47-50.

Q. 11. In what respects?

Luke xxiv. 47. 2 Cor. v. 18-20.

A. First, in *obeying* God, by using the ordinance which God has appointed for his good. Next, he will receive aid and encouragement in his own supplications for pardon and grace, from the further co-operation of the prayers of God's Minister, and of His Church,[1] that his sins may be forgiven, and his fidelity confirmed; and he will feel his scruples removed,[2] and his faith, hope, and love to God, increased by an *assurance* of pardon from God, delivered to him by His ambassador,[3] authorized and commanded to act in His Name. And thus he is openly and effectually re-admitted by Absolution into the Kingdom of Heaven.

[1] S. AMBROSE, De Pœnitentiâ, ii. c. 10. Fleat pro te Mater Ecclesia, et culpam tuam lachrymis lavet.—Amat Christus ut pro uno multi rogent.
TERTULLIAN, De Pœn. c. 9.

[2] HOOKER, VI. vi. 14. The last and sometimes hardest to be satisfied by repentance are our own minds; are we not bound, then, with all thankfulness to acknowledge His infinite goodness whom it hath pleased (VI. vi. 17) to ordain for men's spiritual comfort consecrated persons, who by

sentence of power and authority given from above, may, as it were, out of His mouth, ascertain timorous and doubtful minds, ease them of their scrupulosities, leave them settled in peace, and satisfied of God's mercy to them?

[3] HOOKER, VI. vi. 5. Having first the promises of God for pardon generally unto all offenders penitent; and particularly for our own unfeigned meaning the infallible testimony of a good conscience, the sentence of God's appointed officer and vicegerent to approve with impartial judgment the quality of what we have done, and as from his tribunal, in that respect to assoil us of any crime, I see no cause but we may rest ourselves very well assured touching God's most merciful pardon and grace.

Q. xii. Is there any difference in principle between the Churches in England and America on the subject of Absolution?

A. There can be none; because the American Church has declared, in her Preface to her Book of Common Prayer, "that this Church is very far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship; or further than local circumstances require."

Q. xiii. Is there any difference in practice?

A. Yes; the English Church encourages, and the American Church discourages, the practice of private Absolution.

Q. xiv. How does that appear?

A. In the exhortation to receive the Holy Communion, the Church of England expressly encourages persons who cannot quiet their own consciences, to seek the benefit of Absolution; this the American Church omits. In the English office for the Visitation of the Sick, that Church provides a form of Absolution, which was formerly directed to be used on all occasions of private Absolution, which the American omits.[1]

[1] ENGLISH COMMUNION OFFICE. If there be any of you, who, by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to

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me, or to some learned minister of God's Word, and open his grief, that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

AMERICAN COMMUNION OFFICE. If there be any of you, who, by these means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other minister of God's Word, and open his grief, that he may receive such godly counsel and advice as may tend to the quieting of his conscience, and the removing of all scruple or doubtfulness.

RUBRIC IN THE OFFICE FOR THE VISITATION OF THE SICK. 1549. Here shall the sick person make a special confession, if he feel his conscience troubled with any weighty matter. After which confession the priest shall absolve him after this form; and the same form shall be used in all private confessions.

SAME RUBRIC, 1552. Here shall the sick person make a special confession, if he feel his conscience troubled with any weighty matter. After which confession the priest shall absolve him after this sort.

SAME RUBRIC IN THE PRESENT ENGLISH PRAYER BOOK. Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the priest shall absolve him, (if he humbly and heartily desire it,) after this sort.

THE AMERICAN OFFICE entirely omits both the rubric and the form.

Q. xv. Does the American Church then condemn all private Absolution?

A. No, for in her office for the Visitation of Prisoners, she directs it.[1]

[1] ¶ Then shall the Minister examine whether he repent him truly of his sins, exhorting him to a particular confession of the sin for which he is condemned; and upon confession, he shall instruct him what satisfaction ought to be made to those whom he has offended thereby; and if he knoweth any combinations in wickedness, or any evil practices designed against others, let him be admonished to the utmost of his power to discover and prevent them.

¶ After his confession, the Priest shall declare to him the pardoning mercy of God in the Form which is used in the Communion Service.

Q. xvi. How do penitents receive the benefit of Absolution in the American Church?

A. By admission to the Holy Communion.

Q. xvii. Does the Holy Communion include Absolution?

A. Yes. Absolution is nothing but the remission of the sins of the individual penitent absolved; that is, the application to his case of the merits of our Blessed Saviour. The Holy Communion, which the Church calls the most comfortable Sacrament of the Body and Blood of Christ and in which she declares that the bread broken is a partaking of the Body of Christ, and the cup blessed is a partaking of the Blood of Christ, is the appointed means of conveying to individuals "remission of our sins and all other benefits of His passion."[1]

[1] XXXIX ARTICLES, Art. xxviii. The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

HOMILIES. Of Common Prayer and Sacraments. Now with like, or rather more brevity, you shall hear how many Sacraments there be, that were instituted by our Saviour Christ, and are to be continued, and received of every Christian in due time and order, and for such purposes as our Saviour Christ willed them to be received. And as for the number of them, if they should be considered according to the exact signification of a Sacrament—namely, for the visible signs expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sins, and of our holiness and joining in Christ—there be but two; namely, Baptism and the Supper of the Lord. For although Absolution hath the promise of forgiveness of sin; yet by the express word of the New Testament, it hath not this promise annexed and tied to the visible sign, which is imposition of hands. For this visible sign—I mean laying on of hands is not expressly commanded in the New Testament to be used in Absolution, as the visible signs in Baptism and the Lord's Supper are: and, therefore, Absolu-

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COMMUNION OFFICE. Prayer next before the Prayer of Consecration. Grant us, therefore, gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ, and to drink his Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood.

IBID. Invocation in the Prayer of Consecration. We most humbly beseech Thee, O merciful Father, to hear us; and of Thy Almighty goodness, vouchsafe to bless and sanctify with Thy Word and Holy Spirit, these Thy gifts and creatures of bread and wine, that we receiving them according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood. And we earnestly desire Thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant, that by the merits and death of Thy Son Jesus Christ, and through faith in His Blood, we and all Thy whole Church may obtain remission of sins, and all other benefits of His passion. And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies to be a reasonable, holy, and living sacrifice unto Thee; humbly beseeching Thee that we, and all others who shall be partakers of this holy Communion, may worthily receive the most precious Body and Blood of Thy Son Jesus Christ, be filled with Thy grace and heavenly benediction, and made one Body with Him, that He may dwell in them and they in Him.

IBID. Sentences on delivering of the Elements. The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul to everlasting life.

The Blood of our Lord Jesus Christ which was shed for thee, preserve thy body and soul to everlasting life.

IBID. Thanksgiving after receiving. We most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy Mysteries, with the spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ, and dost assure us thereby of thy power and goodness towards us; and that we are very members incorporate in the mystical Body of Thy Son, which is the blessed company of all faithful people, and are only heirs, through hope of Thy everlasting Kingdom,

by the merits of the most precious death and passion of Thy dear Son.

[1] HOOKER, Ecc. Pol. V. lxvii. 7. Take, therefore, that wherein all agree, and then consider by itself what cause why the rest in question should not rather be left as superfluous than urged as necessary. It is on all sides plainly confessed, first, that this Sacrament is a true and real participation of Christ, who thereby imparteth Himself, even His whole entire person *as a mystical Head*, unto every soul that receiveth Him, and that every such receiver doth thereby incorporate or unite himself with Christ as *a mystical member* of Him, yea, of them also whom He acknowledgeth to be His own; secondly, that to whom the *Person of Christ* is thus communicated, to them He giveth by the same Sacrament His Holy Spirit, to sanctify them as it sanctifieth Him, which is their Head; thirdly, that what *merit, force, or virtue soever there is in His Sacrificed Body and Blood*, we freely, fully, and wholly have it by this Sacrament; fourthly, that *the effect thereof in us is a real transubstantiation of our souls and bodies* from sin to righteousness, from death and corruption to immortality and life; fifthly, that because the Sacrament being of itself but a corruptible and earthly creature must needs be thought an unlikely instrument to work so admirable effects in man, we are, therefore, to rest ourselves altogether upon *the strength of His glorious power*, who is able and will bring to pass, that the Bread and Cup which He giveth us, shall be truly the thing He promiseth.

IBID. V. lxvii. 12. He which hath said of the one Sacrament, "wash and be clean," hath said concerning the other likewise, "eat and live." If, therefore, without any such particular and solemn warrant as this is, that poor distressed woman coming unto Christ for health could so constantly resolve herself, "may I but touch the skirt of his garment I shall be whole;" what moveth us to argue of the manner how life should come by bread, our duty being here but to take what is offered, and most assuredly to rest persuaded of this that can we but eat we are safe?

IBID. V. lxvii. 12. *ad finem.* What these elements are in themselves it skilleth not, it is enough that to me which take them, they are the Body and Blood of Christ, His promise in witness hereof sufficeth. His word He knoweth which way to accomplish; why should any cogitation possess the mind of a faithful communicant but this? O my God, Thou art true, O my soul, thou art happy.

Q. xviii. Has the American Church the right to regulate this matter?

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A. Certainly; it is one of those matters of traditions and ceremonies which may be regulated by every particular Church.[1]

[1] XXXIX ARTICLES, Art. xxxiv. It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely, doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish Ceremonies or Rites of the Church ordained only by man's authority, so that all things be done to edifying.

CHAPTER XV.

PRIVILEGES IN THE CHURCH.

Sacerdotal Intercession and Benediction.

Q. 1. WHAT other benefits, besides those already considered, of doctrine, the Sacraments, and the exercise of the keys, do we derive from God through the ministry of the Church?

A. Those of *sacerdotal Intercession* (ἔντευξις) and *Benediction* (εὐλογία.)

Q. 2. You speak of *sacerdotal Intercession;* what do you understand by that term?

A. I mean the act of the Minister praying for the people, and presenting their prayers to God.[1] CHAP. XV.

[1] Abp. POTTER on Church Government, ch. v. To present the people's prayers to God, and to intercede with Him to bless them, has always been reckoned an essential part of the Sacerdotal Office.

Q. 3. What authority have we for believing that the prayers of special persons, as of Christian Ministers, have any peculiar efficacy with God?

A. The authority of God's own Word, and the records therein contained of the *Patriarchal*, *Mosaic*, and *Christian* Dispensations.[1]

[1] HOOKER, V. xxv. 3. As the *place* of public prayer is a circumstance in the outward form thereof which hath moment to help devotion, so the *Person much more* with whom the people of God do join themselves in action, as with him that standeth and speaketh in the presence of God for them. The authority of his *calling* is a furtherance, because if God have so far received him into favour as to impose upon him by the hands of men that office of *b'essing* the people in His Name, and making *intercession* to Him in theirs, which office he hath sanctified with his own most gracious promise (Numbers vi. 23,) and ratified that promise by manifest actual performance thereof, when (2 Chron. xxx. 27,) others before, in like place, have done the same; is not his very Ordination a seal, as it were, to us that the self-same Divine Love that hath chosen the instrument to work with, will by that instrument effect the thing whereto He ordained it, in blessing His people, and accepting the prayers which His servant offereth up unto God for them?

Q. 4. To speak, first, of the efficacy of *sacerdotal Intercession* in *Patriarchal* times, can you give examples of it from Holy writ?

A. Yes. God says to Abimelech, that He would heal him, *when* Abraham had prayed for him, "for he is a *prophet*." He says to Job's friends, "My servant Job shall pray for you, for him will I accept."[1] Abraham and Job in the Patriarchal dispensation were not only Fathers

Gen. xx. 7. 17. Job xlii. 8.

i. 4, 5.

Gen. xxii. Job i. 5.

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but *Priests*, the *priesthood* in that dispensation being in the *first-born* of each family in hereditary succession.[2]

[1] Bp. ANDREWES, v. 355. It is an opinion very erroneous, that we have no other use of the Apostles of Christ and their successors, but only for *preaching;* whereas, as it is a thing no less hard to *pray* well than to *preach* well, so the people reap as great benefit by the *Intercession* of their Pastors which they continually make to God, both privately and publicly, as they do by their preaching. For this cause the Priests are *called the Lord's Remembrancers*, because they put God in mind of His people, desiring Him continually to help and bless them with things needful; for God hath a greater respect to the prayers of those who have a spiritual charge, than to those that are of the common sort. Thus the Lord would have Abimelech deal well with Abraham and deliver him his wife, "because he is a Prophet, and should pray for him that he may live." So to the friends of Job the Lord said, "My servant Job shall pray for you, and I will accept him." (Sermon on Luke xi. 1.)

Is. lxii. 6, 7. See Margin, and Lowth's note.

[2] Bp. BILSON, on the perpetual Government of Christ's Church, p. 37, ed. 1842. God did consecrate the first-born of their family as holy to Himself to be Priests in His Church.

SCULTETUS in Job i. 4. *Sacrificabat* Job tanquam Primogenitus, et Pater familias ut ante Legem fieri solebat. And see Bp. Patrick and Mercer on Job xlii. 8. Jobus *sacerdos* a Deo eligitur. See also Gen. xiv. 18. xviii. 19. xx. 7. xxi. 33. xxvi. 25. xxxiii 20. Psalm cv. 22. Heb. vii. 7. 2 Pet. ii. 5. 7. Jude 14.

Q. 5. Have we further evidence of the efficacy of sacerdotal Intercession in the *Mosaic Dispensation* also?

Num. xvi. 48. Joel ii. 17, 18. 1 Kings xiii. 6.

A. Yes; Aaron the Priest[1] stood between the dead and the living, (as Moses commanded him by God's order,) and the plague was stayed. The Lord says by the Prophet Joel, "Let the Priests' the Ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, ... and then will the Lord pity His people."

[1] Bp. ANDREWES, Sermons, v. 231. Prayer is good, and

that Phinehas' Prayer. Phinehas was a Priest, the son of Eleazar, the nephew of Aaron. So as there is virtue, as in the prayer, so in the *person* that did pray, in Phinehas himself. . . . Every Priest being taken from among men, and ordained for men in things pertaining to God, that he may offer prayers; the prayers he offereth, he offereth out of his *office*, and so, even in that respect there is, *cæteris paribus*, a more force and energy in them, as coming from him whose *calling* it is to offer them, than in those that come from another whose calling it is not so to do.

Q. 6. But have we any evidence of the special virtue of priestly Intercession under the *Christian Dispensation?*

A. Yes; St. James says, "Is any sick among you? let him call for the *Elders of the Church*, and let them pray over him: and the prayer of faith shall save the sick: and if he have committed sins, they shall be forgiven him." And in the Book of Revelation, the four-and-twenty Elders fall down before the Lamb, having "golden vials full of odours," (or incense,) "which are the prayers of saints." So that Priests pray *with* and *for* the people, and "it is the office of the Holy Spirit to set apart persons for the duty of the Ministry, ordaining them to *intercede* between God and his people, and send up prayers to God for them."[1]

James v. 14, 15. Acts vi. 4. Rev. v. 8. viii. 15. 24. Col. iv. 12. 1 Cor. xiv. 16.

[1] Bp. PEARSON, on the Creed, Art. viii. Abp. POTTER, on the Church, chap. v. BINGHAM, Antiq. II. XIX. 15. It was one act of the Priest's office to offer up the sacrifice of the people's prayers, praises, and thanksgivings, to God, as their mouth and orator, and to make intercession to God for them. Another part of the office was, in God's name to bless the people, particularly by admitting them to the benefit and privilege of remission of sins by spiritual regeneration or baptism.

Q. 7. But is not all Priestly Intercession superseded and taken away by the *Intercession of Christ?*

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A. There is, indeed, to us but One Mediator between God and man, Christ Jesus; and all intercessions are available only by and through Him;[1] but the intercession of His Ministers, acting in His name, and by His authority and appointment, may be considered to be, in a certain sense, His act and His Intercession.[2]

John x. 9. xiv. 6. 1 Tim. ii. 5. Heb. viii. 25. Acts viii. 24. ix. 34.

[1] S. Aug. c. Ep. Parmen. ii. 16.

[2] Cotelerius in Const. Apost. II. xxv. p. 240. Waterland, Works, vii. p. 349. Authorized Ministers perform the office of proper Evangelical Priests in the Communion Service, in three ways:—1. as commemorating; 2. as *handing up*, if I may so speak, those prayers and services of Christians to Christ our Lord, who, as High Priest in heaven, recommends the same in heaven to God the Father; 3. as offering up to God all the faithful who are under their care and ministry, and who are sanctified by the Spirit. In these three ways the Christian Officers are priests or Liturgs to very excellent purposes far above the *legal* ones, in a sense worth the pursuing with the utmost zeal and assiduity.

Richard Baxter, Christian Directory, p. 714, folio ed. 1673. Christ's Ministers are to be the Guides of the Congregation in Public Worship, and to stand between them and Christ in things pertaining to God as subservient to Christ in his Priestly Office; and so both *for* the People, and *in their names*, to put up the public Prayers and Praises of the Church to God. It is their duty to administer to them, as in the *name* and *stead* of Christ, His Body and Blood; and to subserve Christ, especially in His Priestly Office, and to be their agent in offering themselves to God.

Q. 8. You spoke of *Sacerdotal Benediction*, what do you intend by this expression?

A. I mean the act of the Bishop or Priest presenting persons to God by *Prayer*,[1] (and thus being an act of *Intercession*, of which we have already spoken,) and imploring and pronouncing His blessing upon them.

[1] S. Aug. Epist. cxlix. 17. Interpellationes (ἐντεύξεις,) intercessions, 1 Tim. ii. 1, on which passage he is comment-

ing, fiunt cum populus *benedicitur;* tunc enim Antistites velut *advocati* susceptos suos per manûs impositionem misericordissimæ offerunt Potestati. S. AUG. de Baptism. iii. 16. Quid aliud est impositio manûs nisi *oratio* super hominem?

HOOKER, V. LXX. 1. To pray for others is to bless them for whom we pray, because Prayer procureth the blessing of God upon them, especially the Prayer of such as God either most respecteth for their piety or zeal that way, or else regardeth for that their place and calling bindeth them above others unto this duty, as it doth both natural and spiritual Fathers. See HOOKER, below, ans. 13, note.

Q. 9. Have then any particular persons a special power of conveying blessings from God to men?

A. Yes. It has pleased God that certain individuals, as *His Ministers*,[1] by virtue of their office and appointment from Him, and of the ordaining grace of the Holy Spirit, should communicate His blessings which are given *by Him through* the ministry of *man* to all who by faith and love have the capacity of receiving them.

[1] S. CHRYSOST. ii. 222, ed. Savil. ἐν τῇ ἐκκλησίᾳ ὁ προεστὼς δίδωσιν εἰρήνην, καὶ τοῦτο Χριστοῦ τύπος ἐστί· καὶ δεῖ μετὰ πάσης αὐτὴν δέχεσθαι τῆς προθυμίας.

Bp. TAYLOR, Preface to Apology for Authorized and Set Forms of Liturgy, Works, vii. p. 307. The blessings of religion do descend most properly from our spiritual fathers and with most plentiful emanation. And this hath been the religion of all the world, to derive very much of their blessings by the Priest's particular and signal benediction.

Q. 10. Can you give Examples of this being the case from the *Old Testament?*

A. Yes; Melchizedeck, the type of Christ, blessed Abraham. "The Lord spake unto Moses, saying, Speak unto Aaron and unto his sons saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace.

Gen. xiv. 18, 19. Heb. vii. 1–10. Num. vi. 22, &c. Eccl. l. 20, 21.

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And they shall put My Name upon the children of Israel; and *I will bless them.*" And again, "The priests, the sons of Levi, shall come near; for them the Lord thy God hath chosen to *bless* in the Name of the Lord."

Deut. xxi. 5. xxvii. 11. 1 Chron. xxiii. 13.

Q. 11. Can you give similar Examples from the *New Testament?*

A. Yes. Our Lord thus charged both His Apostles and his seventy Disciples, "Into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it; if not, it shall turn to you again." And Christ says "Peace I leave with you, My peace I give unto you." And in conformity with these words the Apostles of Christ imparted their benediction to individual Christians and Christian Churches, not only by word of mouth, but in their letters also.[1]

Matt. x. 13. Luke x. 5. John xiv. 27. Rom. xv. 33. xvi. 20. 1 Cor. i. 3. Gal. i. 3. Eph. i. 2. 2 Cor. xiii. 11. 1 Thess. v. 23. 2 Thess. iii. 16. 1 Tim. i. 2. 2 Tim. i. 2. Tit. i. 4. Phil. 3.

[1] S. Chrysostom, ap. Damascen. Par. Sac. ii. p. 514.

George Herbert, Country Parson, chap. xxxvi. The Country Parson wonders that the *Blessing* the people is in so little use with his brethren, whereas, he thinks it not only a grave and reverend thing, but a beneficial also. That which the Apostles used in their writings, nay, which our Saviour Himself used, Mark x. 16, cannot be vain and superfluous. But this was not proper to Christ, or the Apostles only, no more than to be a spiritual Father was appropriated to them. . . . But the Parson first values the gift, and then teacheth his Parish to value it. The same is to be observed in writing *letters* also.

Q. 12. By what significant action has the communication of spiritual grace and blessing to single individuals been always accompanied in the Church?

A. By laying on of hands upon the head of the recipient of the benediction.[1]

[1] See references on the next question.

Q. 13. In what rites and offices of the Church is it imparted in this manner?

A. In the Confirmation[1] of those who have been baptized,—wherein spiritual *weapons* are given to those who *enlisted* themselves as *soldiers* of Christ at their *baptism;*—in the reception or re-admission of reconciled sinners;[2] and in the making, ordaining, and consecrating of Bishops, Priests, and Deacons.[3]

[1] In *blessing*, Gen. xlviii. 14. Matt. xix. 15. Mark x. 16. *Ordaining*, Num. viii. 10. 20. xxvii. 18. Acts vi. 6. xiii. 3. 1 Tim. iv. 14. v. 22. 2 Tim. i. 6. *Confirming*, Acts viii. 17. xix. 6.

[2] S. HIERON. adv. Lucif. 4. Ad eos qui longe in minoribus urbibus per presbyteros et diaconos baptizati sunt, Episcopus ad invocationem Sancti Spiritûs manum impositurus excurrit. See HOOKER, V. LXVI. HAMMOND, De Confirmatione, iv. 851. Bp. TAYLOR, χρίσις τελειτωτικὴ, xi. 215. COMBER, iii. 451.

S. HIERON. adv. Lucif. 11. 173. Recipio pœnitentem per manûs impositionem et invocationem Spiritûs Sancti.

Concil. Nicæn. 8, 9. Antioch. 17. 22.—S. AUG. ix. 267.

HOOKER, VII. VI. 5.

[3] Concil. Nic. c. 19. Chalced. c. 15.

S. HIERON. in Esai. c. 58. χειροτονία, id est, ordinatio clericorum non solum ad imprecationem vocis sed ad impositionem impletur manûs; ne scilicet vocis imprecatio clandestina *clericos ordinet nescientes.*

HOOKER, V. LXVI. 1. With prayers of spiritual and personal benediction the manner hath been in all ages to use *imposition of hands*, as a ceremony betokening our *restrained* desires to the party whom we present unto God by prayer.

PULLER, Moderation of the Church of England, chap. 8. § 9. Our Church doth rightly suppose its Ministers have authority given them to declare and pronounce the Divine promises of blessing, with the conditions of receiving the same: and that they have a special commission given them to pray for God's people and bless them: as the Priests under the Law had commission to bless the people in the name of God, Num. vi. 22. Deut. x. 8. 1 Chron. xxiii. 13. Which practice had nothing ceremonial in it and peculiar to the Law. Wherefore, Christ put His hands upon the little children and blessed them, Matt. xix. 13, and commanded His Apostles and Ministers to bless His people, Matt. x. 13. Luke x. 5. And without all contradiction the less is blessed of the greater, Heb. vii. 7. Wherefore, for the dignity of

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Q. 14. You have spoken of the sacerdotal benediction of *persons;* have we any Scriptural authority for the blessing of particular *things* also?

A. Yes. St. Paul says, "The cup of blessing which we bless, is it not the Communion of the
1 Cor. x. 16. blood of Christ?" hence in the Sacrament of the Lord's Supper the Priest lays his hand on the elements,[1] when he offers up the prayer of Consecration.

[1] S. Aug. iii. p. 2290. Accedit verbum ad elementum et fit sacramentum.

Q. 15. You have given Scriptural examples of the efficacy of Sacerdotal Intercession and Benediction how, further, does this efficacy appear from the nature and constitution of the Church of Christ?

A. The Christian Church is One Spiritual Body, and its members being joined together in this One Body, all their solemn public acts partake of this character of Unity; and one of the chief of those acts is the making of their wants known to God, which is Prayer; another is the reception of His grace,
Matt. v. 24. xviii. 19, 20. by Blessing. Accordingly, Christ Himself has declared that there is special efficacy[1] in *united* Prayer; and for the maintenance and public exhibition of this unity in the sacred assemblies of
Acts ii. 1. the Church, God has appointed certain Persons to be Orators for the People, who are, as it were, *Angeli ascendentes et descendentes*,[2] messengers ascending to Him with Prayer *from* the people, and descending from Him with Blessing *to* them. And if Unity be the divinely appointed character

of the Church, God will assuredly bless those means which conduce to maintain that Unity, and which He has appointed for the attainment of that end.

[1] S. AUGUST. de Bapt. lib. ii. cap. 13. Multùm valet ad propitiandum Deum fraterna concordia. "Si duobus ex vobis," ait Dominus, "convenerit in terrâ, quicquid petieritis, fiet vobis." Si duobus hominibus, quantò magis duobus populis? Simul nos Domino prosternamus, participamini nobiscum unitatem, participemur vobiscum dolorem, et charitas cooperiat multitudinem peccatorum.

[2] Bp. ANDREWES, v. 355. (Sermon on Luke xi. 2.) Thus much are we to learn from hence, that the Priests are *Angeli Domini exercituum*. If Angels, then they must not only *descend* to the people to teach them the will of God, but *ascend* to the presence of God to make intercession for the people. HAMMOND on Rev. i. 23. They are like *Angels ascending* and *descending* between God and His people, in ruling them, in delivering God's messages to them, and also returning their messages or prayers to God.

Q. 16. You say that these Ministrations of Sacerdotal Intercession and Benediction conduce to maintain Church Unity, how is this the case?

A. Since, as has been shown from Scripture, Public Prayer derives its efficacy from being offered in a spirit of Unity, that is, not only in a special Place, but also in communion with special Persons, and since God has appointed that Public Prayer should be offered, and His Benedictions be received, in this manner,[1] it follows that we shall be careful not to separate ourselves from such appointed Places and Persons,[2] lest we forfeit the benefits promised and conferred, in and through them, by Prayer and Blessing, on those "who are gathered together in *Christ's Name*," *i. e.*, in a spirit of love to Him, and to His Church; and we shall thus endeavour to "maintain the Unity of the Spirit in the bond of Peace;" "not forsaking the assembling of ourselves together,"

Matt. v. 24. xviii. 19, 20. 1 Tim. ii. 8. 1 Cor. xiii. 1.

Ex. xx. 25. xxv. 1. 8.

2 Chron. vii. 1. 12–16.

Deut. xii. 5. 13. xxxi. 11–13. Ps. cvii. 32. Is. ii. 8. Luke xxiv. 53. Acts ii. 1. 46. iii. 1.

Heb. x. 25.

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but being assembled all "with one accord in one place," and being all "of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, we shall with one mind and *one mouth* glorify God."[3]

Prayer for unity. Ps. xxvii. 4. lxxxiv. 1, 2.

[1] HAMMOND's Practical Catechism, lib. iii. sect. 2, p. 200. The union of so many hearts being most likely to prevail, and the presence of some godly to bring down mercies on those others whose prayers for themselves have no promise to be heard, especially if performed by a consecrated person, whose office it is to draw nigh unto God, namely, to offer up Prayer, &c. to Him, and to be the ambassador and messenger between God and man, God's ambassador to the people, *in God's stead beseeching them to be reconciled;* and the people's ambassador to God, to offer up our requests for grace, for pardon, for mercies to Him. See HOOKER, V. XXIV.

[2] BINGHAM's Antiquities, XVI. i. 5. The fifth Canon (of the Council of Gangra) is to the same effect: "If any one teach that the House of God, and the assemblies held therein, are to be despised, let him be anathema." The sixth forbids all private and irregular assemblies: "If any hold other assemblies privately out of the Church, and contemning the Church will have ecclesiastical offices performed without a Presbyter licensed by the Bishop, let him be anathema."

[3] [PRAYER FOR UNITY, IN THE ENGLISH SERVICE ON THE ANNIVERSARY OF THE ACCESSION OF THE SOVEREIGN. O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord, that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Thee, through Jesus Christ our Lord. *Amen.*]

Q. 17. How was this principle for the maintenance of Unity by these Ministrations practically carried out in the Primitive Church?

A. In the early ages of the Church, Christendom consisted of independent Provinces, as has

been shown, and these were subdivided into what are now termed Dioceses, each of which had a Bishop as its *Centre of Unity*,[1] the Presbyters of the Diocese being subject to and united with their Bishop, and the People being in communion with their respective Pastors.[2] And as the Bishop was the Centre of Unity,[1] for the purposes of diffusing Grace to all, and of joining all together,[2] and of presenting them unitedly to God, so the Cathedral[3] was the common Mother Church of the whole Diocese; and thus, by personal and local communion, the Faithful of each Diocese were united together as one man in the offices of Public Worship, and were partakers of those Graces[4] which are specially promised by God to those who "dwell together in Unity." Ps. cxxxiii. 1.

[1] BINGHAM, XVI. i. 6. The *standing rule* of the Catholic Church was to have but one Bishop in a Church as the *Centre of Unity*.

[2] S. CYPRIAN, Ep. lxix. al. lxvi, ad Florent. p. 168. Ecclesia est plebs sacerdoti adunata, et pastori suo grex adhærens. Unde scire debes Episcopum in Ecclesiâ esse, et Ecclesiam in Episcopo.

S. CYPRIAN, Ep. xxvii. al. xxxiii. ad Lapsos, p. 66. Inde per temporum et successionum vices Episcoporum ordinatio et Ecclesiæ ratio decurrit, ut Ecclesia super Episcopos constituatur, et omnis actus Ecclesiæ per eosdem præpositos gubernetur.

[3] Bp. GIBSON, Codex, p. 171. The *Cathedral* Church is the *Parish Church* of the *whole Diocese*.

[4] S. IGNATIUS ad Ephes. v. εἰ ἑνὸς καὶ δευτέρου προσευχὴ ταύτην ἰσχὺν ἔχει, πόσῳ μᾶλλον ἥ τε τοῦ Ἐπισκόπου καὶ πάσης τῆς Ἐκκλησίας; Ad Magnes. μὴ ὑμεῖς μηδὲν ἄνευ Ἐπισκόπου πράσσετε, ἀλλ' ἐπὶ τὸ αὐτὸ μία προσευχὴ, μία δέησις. On which passage see

HAMMOND, iv. 750. Palam est de unitarum Ecclesiæ Precum beneficio sermonem institui. Hanc inquit *Unitatem* in eo consistere ut omnes Episcopo morem gerant. Hic ἐντὸς τοῦ θυσιαστηρίου εἶναι significant Unitatis illius potissimam partem, sic Episcopo ut Capiti concorporari, ut *precum Ecclesiasticarum* particeps fiat.

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S. CHRYSOSTOM, vi. p. 408. Savil. εὔχεσθαι μὲν ἐπὶ τῆς ἰδίας οἰκίας δυνατὸν, οὕτω δὲ εὔχεσθαι ὡς ἐπὶ τῆς ἐκκλησίας ἀδύνατον, οπου πατέρων πλῆθος τοσοῦτον, ὁπου βοὴ πρὸς τὸν Θεὸν ὁμοθυμαδὸν ἀναπέμπεται—ἐνταῦθα γάρ ἐστι τί πλεῖον, οἷον ἡ ὁμόνοια, ἡ συμφωνία, καὶ τῆς ἀγάπης ὁ σύνδεσμος καὶ αἱ τῶν ἱερέων εὐχαί. See also vi. 663.

Prayer for UNITY, in Form of Prayer for Queen's Accession. See pt. ii. ch. iii. ans. 2.

HOOKER, V. XXXIX. 1. If the Prophet David did think that the very meeting of men together, and their accompanying one another to the House of God, should make the bond of their love insoluble, and tie them in a league of inviolable amity, (Ps. lv. 14.) how much more may we judge it reasonable to hope that the like effects may grow in each of the people towards other, in them all towards their pastor, and in their pastor towards every of them, between whom there daily and interchangeably pass in the hearing of God Himself, and in the presence of His holy Angels, so many heavenly acclamations, exultations, provocations, petitions, songs of comfort, psalms of praise and thanksgiving, as when the pastor maketh their suits, and they with one voice testify a general assent thereunto.

On this and the two preceding chapters, consult W. LAW's Three Letters to Bp. Hoadly, i. p. 364 (in the Scholar Armed.) [And in Weller's Tracts.] See also i. p. 362, on Benediction; i. p. 368–370, on Intercession; i. 382–391, 495, on Absolution; i. p. 500, on Excommunication.

CHAPTER XVI.

PRIVILEGES IN THE CHURCH.

Set Forms of Public Prayer.

Q. 1. WHAT other benefit do we receive through the Church, besides the pure Word of God, the Administration of the Sacraments, Discipline, Intercession, and Benediction? (Chaps. vi.—xv.)

A. That of *sound set Forms of Common Prayer.*

Q. 2. How do we receive them by the Church?

A. Because, even if the Church could exist without them, they could not exist without the Church; that is, they could not exist without stated Times, Places, and Persons, set apart for the exercise of religious worship.

Q. 3. What authority have we for expecting to receive special benefits from *Public* Prayer?

A. When our Lord described the Temple, He called it a "*House* of *Prayer*;" and to *Public* Prayers, as distinguished from *Private*, a special blessing is promised by Christ Himself: "Where two or three are *gathered together* in My Name, there am I in the midst of them."[1]

Matt. xxi. 13. Isa. lvi. 7. Matt. xviii. 20.

[1] HOOKER, V. XXIV. V. XXV. 2. The House of Prayer is a place beautified with the presence of celestial powers; there we stand, we pray, we sound forth hymns to God, having His Angels intermingled as our associates.

Q. 4. In what way are *set Forms* of Public Prayer advantageous?

A. Set forms of sound words, as distinguished from extemporaneous Prayers, are free[1] from the danger of offending the majesty of God by irrelevant and irreverent expressions, and "endless and senseless effusions of indigested prayers, and of thus disgracing the worthiest[2] part of Christian duty towards God;"[3] they are formed after Christ's own precept;[4] they impart fervour to the lukewarm, and are a restraint on fanaticism; they are public, solemn professions of true Religion, to which they give life and vigour; they maintain unimpaired "*the proportion of faith*, τὴν ἀναλογίαν τῆς πίστεως: they deliver the Minister from the peril of pride, and of unduly exalting and dwelling upon one doctrine, and depressing and neglecting another; they are a standard of preaching,

Rom. xii. 6.

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and a rule for hearing; they unite the hearts, and voices of Christian men and of Christian congregations with each other, with the saints departed, and with angels in heaven; they give public significations of Christian charity for those who cannot or will not communicate in them; they serve to maintain Unity by Unison and Uniformity; they are like a sacred anchor, by which the Church is safely moored in the peaceful harbour of Catholic Truth and Love.

Above xi. ans. 15, 16.

[1] Bp. TAYLOR, vol. vii. p. 285–307.

[2] HOOKER, V. vi. 2. This present world affordeth not any thing comparable unto the Public Duties of Religion.

[3] HOOKER, V. xxv. 5. ibid. 4. No doubt from God it hath proceeded, and by us it must be acknowledged a work of His singular Care and Providence, that the Church hath *evermore* held a *prescript form* of *Common Prayer*, although not in all things every where the same, yet for the most part retaining still the same analogy. . . . If the liturgies of all ancient Churches be compared, it may easily be perceived that the public prayers in Churches thoroughly settled, did never use to be voluntary dictates proceeding from any man's extemporal wits. King CHARLES I. Works, *Icôn Basilikè*, chap. xvi. Bp. BULL, Serm. xiii. vol. i. p. 336.

[4] HOOKER, V. xxvi. 2. Who hath left us of His own framing a Prayer which might both remain as a *part* of the Church Liturgy, and serve as a *pattern* whereby to frame all our prayers.

PART II.

On the Anglican Branch of the Catholic Church.

CHAPTER I.

CHURCH OF ENGLAND.—ITS ORIGIN.

Q. 1. The Catholic Church is compared by the Christian Fathers to the Sea,[1] as being diffused throughout all the world; as being, like the Sea, one; as having one name, that of the Catholic Church; and as containing within it many Catholic Churches with various names, as the Ocean has many various seas and bays within it: is the CHURCH of ENGLAND one of these Churches?

A. Yes.

[1] S. THEOPHIL. Antioch. Autolyc. ii. 14.

See the beautiful comparison of St. AMBROSE, Hexaëm. iii. 5. Bene Mari plerumque comparatur Ecclesia, &c.

S. AMBROSE de Benedict. Patriarch. lib. i. cap. 5. Ecclesia, spectans Hæreticorum procellas et naufragia Judæorum, tanquam Portus salutis, quæ expansis brachiis in gremium tranquillitatis suæ vocet periclitantes, locum fidæ stationis ostendens. Ecclesiæ igitur in hoc sæculo tamquam Portus maritimi per littora diffusi occurrunt laborantibus, dicentes esse credentibus refugium præparatum, quo ventis quassata navigia possint subducere.

HOOKER, III. i. 14. As the main body of the Sea being one, yet within divers precincts hath divers names, so the Catholic Church is in like sort divided into a number of

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Q. 2. How do you prove that she is a part of the Catholic Church?

A. Because she is united with it in Origin, in Doctrine, and in Government.

Q. 3. How in *Origin?*

A. By means of the unbroken succession of her Bishops and Pastors, through whom she traces her origin[1] from the Apostles, some of whom are recorded to have preached the Gospel in the British Isles.

[1] TERTULLIAN, Præscr. Hæret. c. 20. Omne genus ad Originem suam censeatur necesse est. Itaque tot et tantæ Ecclesiæ Una est Illa ab Apostolis Prima, ex quâ Omnes. Sic omnes Prima et Apostolica dum una omnes probant unitatem.

Ibid. Apostoli Ecclesias condiderunt a quibus traducem fidei et semina doctrinæ cæteræ Ecclesiæ mutuatæ sunt et quotidie mutuantur ut *Ecclesiæ fiant*, ac per hoc Apostolicæ deputantur ut soboles Ecclesiarum Apostolicarum.

See below, Pt. ii. chap. vi. On the Apostolical Succession in the Church of England.

Q. 4. You say that the Church of England was founded in the Apostolic age; how is this consistent with the opinion sometimes maintained, that its inhabitants were first converted to Christianity by St. Augustine, sent from Rome for that purpose by Pope Gregory the First, at the close of the sixth century (A. D. 596?)

A. St. Augustine converted the Saxon inhabitants of a *part* of England[1] (Kent,) who had invaded that region and dispossessed the ancient British inhabitants; but they *relapsed* into *heathenism* in a little more than twenty years after the arrival of St. Augustine;[2] and there were Christian Bishops in Britain several hundred years *before* he landed there.[3]

[1] Abp. BRAMHALL, i. p. 266–8.

[2] CHURTON, Early English Church. chaps. i. ii. See also the Brief Account, in the form of a chronicle, of the Scottish and Italian Missions to the Anglo-Saxons, by the Rev. D. I. HEATH, Lond. 1845, p. 4.

[3] GILDAS, Britannus Sapiens, (sæculi vi[ti]) de Excid. Brit. init. See below, chap. ii.

CRAKANTHORPE, Defens. Eccl. Anglic. p. 25. Amplificavit Augustinus inter Anglos Ecclesiam, *non fundavit*.

Q. 5. What proof have you of this?

A. Eusebius[1] asserts that some of the Apostles passed over to Britain. Tertullian, who lived in the *second* century after Christ, speaks of "*Britannorum inaccessa Romanis loca, Christo vero subdita.*" Origen, who lived in the next age, speaks of Britain consenting in the worship of the true God. And St. Alban was martyred under Diocletian (A. D. 305,) nearly three hundred years before the landing of St. Augustine.

[1] TERTULL. c. Judæos, c. vii. EUSEB. Præp. Evang. iii. 7. OREGEN, Hom. in Ezek. iv. in S. Luc. i. Hom. 6. See also S. CHRYSOSTOM, tom. ii. p. 499. v. 919. vi. 638. viii. 3, ed. Savil.

Q. 6. Since, then, there were *Christians* in England even from the Apostolic times, can you further show that there were Christian *Bishops?*

A. Yes; it follows, first from the very nature of the case. *Ecclesia in Episcopo* was the motto of primitive Christianity; and also, *Ubi Ecclesia, ibi Episcopus.*[1] There was in those ages no idea of such a thing as a Church without a Bishop.[2]

[1] S. IGNAT. ad Trall. vii. ad Phil. iv. ad Smyrn. vii. S. CYPRIAN, Ep. 66. p. 168, ed. Fell. Scire debes Episcopum in Ecclesiâ esse, et Ecclesiam in Episcopo; et si qui cum Episcopo non sunt, in Ecclesiâ non esse.

[2] GRABE, ad S. Irenæum, p. 199. CASAUBON, Exerc. Baron. pp. 307–8, ed. 1654. See above, pt. i. ch. x.

Q. 7. Does the existence of British Bishops ante-

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cedent to Augustine appear from any other evidence?

A. Yes. British Bishops were present at the earliest Councils of the Church; viz., at the Council of Arles,[1] A. D. 314. (At which time there were three Metropolitans in Britain, as there were three Provinces, one Maxima Cæsariensis, the other Britannia Prima, the third Britannia Secunda; the seat of the Metropolitan of the first, being York; of the second, London; of the third, Caerleon, on Usk, in Monmouthshire.) Again, at the Council of Sardica,[2] A. D. 347; and again, probably, at that of Ariminum,[3] A. D. 359; and there were, we know, seven British Bishops and a British Archbishop, when Augustine landed in England.[4]

[1] CONCIL. ARELAT. Labbe, i. p. 1430. (Contra Donatistas, Concilium convocante Constantino M.) to which are attached the following subscriptions:

Eborius, Episcopus de civitate Eboracensi, provinciâ Britanniâ.—Restitutus, Episcopus de civitate Londinensi, provinciâ suprascriptâ.—Adelphinus, *Episcopus* de civitate coloniâ Londinensium, (Coloniâ Lindi, *Lincoln.* Bingham, ix. 6, 20. Cave, Hist. Lit. i. 350,) exinde Sacerdos *Presbyter*, Arminius *Diaconus.*

From the above signatures it is clear that there were then in England the three Orders of *Bishops*, *Priests*, and *Deacons.*

Abp. USSHER, Brit. Eccles. Antiq. p. 73. BREREWOOD, in Abp. Ussher's Original of Bishops and Metrepolitans, Oxford, 1641. CRAKANTHORPE, Defens. Eccles. Anglic. p. 23. Bp. STILLINGFLEET, Orig. Brit. p. 78, ed. 1837.

[2] S. ATHANAS. Apol. ii. init. BINGHAM, IX. I. 5.

[3] SULP. SEVER. H. S. ii. ad fin.

[4] GILFRID, De Gest. Brit. viii. Eo tempore quo Augustinus Monachus in Britanniam missus est a Gregorio Christianismus viguit, cum fuerit, in eâ *septem Episcopatus* et *unus Archiepiscopatus.* Vide Bed. ii. 2. The Archbishop was the *Menevensis Episcopus* (Bp. of St. David's.) Concerning the transfer of the archiepiscopal see, first from Caerleon to Llandaff, and thence to St. David's, Sir. H. SPELMAN thus speaks: Discesserat hæc dignitas archiepis-

copalis a Caerlegione ad Landaviam sub Dubritio, primo Landavensis ecclesiæ archiepiscopo, A. D. 512; mox a Landaviâ ad Meneviam cum S. Davide proximo ejus successore, annos plus minus 80 ante istam Augustini synodum, translationi aspirante Arthuro rege invictissimo; sed *retento pariter Caerlegionis titulo.* (WILKINS, Concil. i. p. 24, not.) See below, chap. iii. ans. 3. note. CHAP. II.

Bishop BEVERIDGE, ad Canon. Council. Nicæn. i. p. 58. Ecclesia Britannica erat αὐτοκέφαλος, nulli extraneo Episcopo sed suo soli Metropolitano subjacens.

It may here be added, that not only the Britons, but also the Scots and Picts had received the Gospel before the time of Augustine. See MASON, de Minist. ii. 4.

CHAPTER II.

CHURCH OF ENGLAND INDEPENDENT OF ROME.

Period before the arrival of St. Augustine.

Q. 1. THERE were, then, Christians and Christian Bishops in Britain from the Apostolic times;[1] but can you show, further, that the British Church did not derive its origin from that of *Rome*, and was not dependent on it?

A. There is no evidence whatever of any such dependence. *No trace whatever* can be found of the Pope of Rome having exercised any ecclesiastical authority in England for the first *six hundred years after Christ*;[2] and it is certain that England did not receive her Christianity at first through Rome; indeed, there is very good ground for believing that the Church of *England* is some years *older* than that of *Rome*.[3]

[1] BINGHAM, Antiquities, IX. vi. 20. Indeed, it would appear that there were *more* Bishops in England and Wales

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at the time of the *Saxon Invasion*, [*i. e.*, 150 years *before* the arrival of Augustine,] than there *are at this day*.

[2] Abp. BRAMHALL, p. 158.

[3] CRAKANTHORPE, Defensio Eccl. Angl. p. 23. De Britannicâ Ecclesiâ nostrâ liquidum est fuisse eam aliquot *antè* Romanam *annis* fundatam. . . . *Glaciali* (inquit Gildas) frigore rigenti insulæ (de Britanniâ agit) Christus suos radios, id est sua præcepta, indulget, tempore ut scimus summo Tiberii Cæsaris. Supremum Tiberii tempus incidit in xvii. kal. April. A. D. xxxix. natalitia vero *Romanæ* Ecclesiæ in xv. kal. Feb. A. D. xlv. (teste Baronio.) Disce jam hinc sapere. Disce Romanam Ecclesiam Britannicæ nostræ non *matrem* sed *sororem* atque *sororem* integro quinquennio *minorem*. See also F. MASON, de Ministerio, p. 72. Apparet Evangelium in Britanniâ citius quam Romæ emicuisse.

Q. 2. Give evidence of this non-reception of Christianity, in the first instance, from *Rome*.

A. To omit other proofs, we may appeal to the English word *Church*,[1] which is derived, as has been before said, (part i. chap. i.) from the *Greek* Κυριακὴ, a term which no *Roman* ever applied to the Church (which he called *Ecclesia*, and by no other name:) and it is not credible that, *if* the Church of England had been derived from *Rome*, it should have been designated by a title *foreign* to Rome.

[1] Bp. BEVERIDGE, in Canon xv. Concil. Ancyran., and on Art. xix.—Routh, Rel. Sacr. iii. 489. It is probable that this word is due *immediately* to the Scottish and Saxon missionaries under AIDAN, who followed the Eastern Church in the time of observing Easter.

Q. 3. Yes. The word *Church* is, no doubt, of *Greek* origin, and is unknown to the *Roman* tongue; is there any other proof that the English Church was derived from some country where the *Greek*, and not *Roman*, language was spoken?

A. Yes. The facts that the British Church, and, indeed, a great portion of the Saxon Church, from A. D. 635 till A. D. 664, followed the Asiatic custom in keeping Easter, and in its manner of

administering Baptism—(points in which they *differed* from the *Roman Church*, as Augustine himself said in his speech to the British Bishops, adding, that there were also other things "*quæ agitis moribus nostris contraria*"[1])—seem to show that the Church of England was derived, through a Greek or Asiatic channel,[2] from *that* whence the *Roman* itself came, namely, from the *Mother of all Churches*, the Church of *Jerusalem*.[3]

Isa. ii. 3. Micah iv. 2. Luke xxiv. 47.

[1] BEDA, Ecclesiasiast. Histor. Gentis Anglorum, ii. c. 2.

[2] Sir ROGER TWISDEN, Historical Vindication of the Church of England in point of Schism, p. 7.

CRAKANTHORPE, Def. Eccl. Angl. p. 24.

[3] CONCIL. CONST. (i. e., the second General Council) in Synodic. Epist. Theodoret. v. 9. μήτηρ ἁπασῶν τῶν ἐκκλησιῶν ἡ ἐν Ἱεροσολύμοις. S. HIERON. in Esai. ii. In *Hierusalem* primum fundata Ecclesia *totius Orbis Ecclesias* seminavit. Bp. BULL, ii. p. 192, 199, ed. 1827.

Q. 4. The Church of England, then, was not planted by Rome: was it in any way dependent on it?

A. As has been before said,[1] for the first six centuries after Christ, no ecclesiastical authority was exercised in Britain by the Bishop of Rome. So true is this, that Gregory himself, about A. D. 590, being told that certain children whom he saw at Rome were "*de Britanniâ insulâ*," did not even know,[2] but inquired for information, whether they were *Pagan or Christian?* and the British Bishops declared to St. Augustine that they were under a Metropolitan of their own, the Bishop of Caerleon, and that they knew nothing of the Bishop of Rome as an ecclesiastical *superior*.[3]

Ans. 1. p. 173.

[1] INETT, Church History. Origines Anglicanæ, ii. p. 488.

[2] JOH. DIAC. Vit. Gregor. i. c. 21. GREG. M. Opera, tom. iv. p. 8.

[3] See speech of Dinoth, Abbot of Bangor, to Augustine (Wilkins, Concilia, i. p. 26, compared with Bingham, IX.

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i. 11.) And even as late as A. D. 787, the legate of Pope Adrian the First, writes to him from England thus: *Ut scitis, a tempore Sancti Augustini Pontificis sacerdos nullus* illuc (i. e., to England) missus est nisi nos. (Wilkins, Concil. i. 146.) And Girald. Cambr. Itinerar. ii. c. 1, states that all the Bishops of Wales received their consecration from their own Metropolitan (Menevensi Antistite) the Bishop of St. David's, till the time of Henry I. "nullâ penitus alii Ecclesiæ factâ professione vel subjectione." BEDA, Eccl. Hist. ii. c. 2. See also above, pt. ii. ch. i. ans. 6; below. ch. iii.

Q. 5. But did not the first General Council, that of Nice in Bithynia, (A. D. 325,) acknowledge the Bishop of Rome to be *Patriarch* of the *West* (Canon 6?)

A. No; the Council of Nice[1] recognised the Bishop of Alexandria as having authority over the Churches of Egypt, Libya, and Pentapolis, as the Bishops of Rome, Antioch, and other patriarchal Churches, had over their own Ecclesiastical Districts respectively, and *no further*. And the Bishop of Rome's jurisdiction extended only (see above, pt. i. c. xii. note to ans. 14,) to what were called the *Suburbicariæ Ecclesiæ*,[2] that is, to the Churches of *middle* and *southern Italy*, *Sicily*, *Sardinia and Corsica:* and even the Bishops of Milan, Ravenna and Aquileia, in Italy, were not ordained by, nor dependent on, the Bishop of Rome, for more than six hundred years after Christ. So far, then, from his being *Patriarch* of the *West*, in the fourth century, the Bishop of Rome's Patriarchate did *not* even include all *Italy;* for the ordination or confirmation of Metropolitans in a Patriarchate is an essential part of patriarchal power. (See above pt. i. ch. xii. ans. 16.)

[1] Canones et Concil. Bruns. p. 16.

[2] RUFFIN. Hist. Eccles. xi. 6. Apud Alexandriam et in urbe Româ vetusta consuetudo servetur, ût ille (Alexandrinus Episcopus) Ægypti, hic Suburbicariarum Ecclesiarum sollicitudinem gerat. Ruffinus was a Roman Presbyter,

and flourished in the next century to the Nicene Council, and, therefore, his evidence concerning the limits of the Roman Patriarchate, and on the meaning of this Nicene canon, is unexceptionable.

The language of the Church historian, DUPIN, himself a member of the Church of Rome, is very explicit as to this point (viz., the limits of the *Roman Patriarchate*,) as follows:

DUPIN, de Antiq. Eccles. p. 32. Patriarchatûs Romani limites non videntur excessisse provincias eas, quæ Vicario *Urbis* parebant, dicunturque a Ruffino *suburbicariæ*. Nam extra istas provincias etiam in Italiâ Metropolitani Episcopos omnes ordinabant, et ipsi ab Episcopis provinciæ ordinabantur. . . . At in aliis provinciis minime suburbicariis jus ordinationum pontificem Romanum habuisse probari non potest. Imo constat, non tantum Episcopos omnes a Metropolitanis sed et Metropolitanos ipsos ab Episcopis cujusque provinciæ fuisse ordinatos: ergo extra controversiam esse debet, Rom. pontificem in solis provinciis suburbicariis primum ac præcipuum patriarcharum jus habuisse. . . . Nihilominus tamen successu temporis Romanus Pontifex patriarchatûs sui limites, quantum potuit, extendit: ac primo Illyricum ditioni suæ per vicarios adjicere conatus est: deinde vero non modo totam Italiam, sed et Gallias atque Hispaniam patriarchatûs sui limitibus comprehendi voluit.

DUPIN, de Antiq. Eccles. p. 70. Provinciæ autem suburbicariæ aliæ dici non possunt, quam illæ, quæ circa Romam adjacebant: quæ *Urbs* dicitur ἀντονομαστικῶς. Docet id vel ipsum nomen, quod regiones ab *urbe* non longe positas significat, tum etiam imperatoriarum legum auctoritas, in quibus provinciæ suburbicariæ adpellantur eæ, quæ circa Romam adjacebant. Et procul dissitis ab urbe regionibus, ut Africæ, Galliæ, et Hispaniæ, opponuntur.

S. LEONIS Opera, ii. p. 452, ed. 1700. The *note* in this edition, published by P. Quesnel, another member of the Church of Rome, proves this. See also on this point the Abbé FLEURY, Histoire Ecclésiastique. Bruxelles, 1721. tom. viii. p. 41. Saint Grégoire n'entroit dans ce détail que pour les Eglises qui dépendoient particulièrement du Saint Siége, et que par cette raison on nommoit *Suburbicaires*: sçavoir celles de la *partie méridianale d'Italie*, oú il étoit seul Archevêque, celles de Sicile et des autres îles, quoiqu'elles eussent de Métropolitains. Mais on ne *trouvera pas qu'il exercât le même pouvoir immédiat dans les provinces dépendantes de Milan, d'Aquilée*, ni dans *l'Espagne* et les *Gaules*.

Archbp. LAUD against Fisher, sect. 25. In ancient times Britain was never subject to the see of Rome; for it was

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one of the dioceses of the Western Empire (Notitia Prov. Occident. Panciroli, ii. c. 48,) and had a Primate of its own; whence Pope Urban the Second at the Council of Bari, accounted St. Anselm (of Canterbury) as his own compeer, and said he was the Apostolic and *Patriarch* of the other world. (Guil. Malsbur. de Gestis Pontif. Angl. p. 223.) Now the Britons, having a Primate of their own, (which is greater than a Metropolitan,) yea, *a Patriarch*, if you will, (ibi Cantuariæ prima sedes archiepiscopi habetur, qui est totius Angliæ *Primas* et *Patriarcha*, says William of Malmsbury, in Prol. lib. i. de Gestis Pont. Ang. p. 195,) he could not be appealed from to Rome, by St. Gregory's own doctrine, Epist. xi. 54, *Patriarcha* secundum canones et leges præbeat finem. See also CRAKANTHORPE, Def. Eccl. Angl. p. 96. BINGHAM Antiq. IX. i. 9–11. PALMER on the Church, ii. 538–543.

Q. 6. But did not the Council of Arles in Gaul, A. D. 314, at which three British Bishops were present, in their synodical letter to Pope Sylvester,[1] acknowledge him as holding the *majores Diœceses?*

A. Yes, certainly it did; but the term *Diocese*[2] did not *then* mean a Patriarchal *Province*, but one of several *subdivisions of* a Province; and it is certain that the Fathers of that Council never understood these *majores Diœceses* to extend beyond the *Suburbicarian Churches* above mentioned; and they never conceived the Bishop of Rome, who was not present there, to have any jurisdiction over themselves, as is clear from their enacting Canons without him, and from the following words in the same synodical letter, "Te *pariter nobiscum* judicante, cœtus noster majore lætitiâ exultasset;" and from the appellation "*frater* carissime," by which they address him.

[1] Ep. Synod. Concil. Arelat. i. p. 1426, ed. Labbe, 1671. Placuit ergo, præsente Spiritu Sancto et angelis Ejus, ut et his qui singulos quos movebat judicare proferremus de quiete præsenti. Placuit etiam antequam a te qui *majores diœceses* tenes, per te potissimum omnibus insinuari. The

text of both these sentences is corrupt: for conjectural emendations of the latter, See Bingham, IX. i. 11. ROUTH, Rel. Sac. iv. 87.

[2] Suiceri Thesaur. p. 919. Diviso a Constantino imperio latior fuit διοικήσεως appellatio, *Tum* enim *Diœcesis* non fuit una provincia, sed administratio multarum simul provinciarum.

Q. 7. But what do you say to the appellate jurisdiction *given* to the see of Rome by the Council of Sardica in Illyria, A. D. 347 (Canons 3, 4, 7 ?)

A. If *given then*, we may infer that it was not *possessed before*, and, whatever it may be, it is therefore, not only of *human*, but *not* of *primitive* nor very *early* institution. But further, the Council of Sardica, wishing to have means of meeting a *particular* case, that of St. Athanasius, *permits*,[1] but does not *require*, that a reference may be made, not to the Bishop of Rome generally,[2] but personally to Julius, the *then* Bishop of that see if a Bishop thinks himself aggrieved in a judicial matter; and this reference is to be made by the judges who tried the cause; in which case the Bishop of Rome *may desire* the cause to be reheard by the neighbouring Bishops, *in the country* where it arose, and may *send* assessors to them. So far was the Council of Sardica from giving a right of appeal *to Rome* in the common sense of the term. And, further still, it is to be observed, that this Council of Sardica was *not* a *General* one;[3] and that the whole of this decree was subsequently *reversed* by a General Council, that of Chalcedon (Can. ix. xvii. xxv.)

[1] Canones Apost. et Concil. Bruns. p. 90. Ὅσιος ἐπισκόπος εἶπε—εἴ τις ἐπισκόπων ἔν τινι πράγματι δόξει κατακρίνεσθαι, καὶ ὑπολαμβάνει ἑαυτὸν μὴ σαθρὸν ἀλλὰ καλὸν ἔχειν τὸ πρᾶγμα, ἵνα αὖθις ἡ κρίσις ἀνανεωθῇ, εἰ δοκεῖ ὑμῶν τῇ ἀγάπῃ, Πέτρου τοῦ ἀποστόλου τὴν μνήμην τιμήσωμεν καὶ γραφῆναι παρὰ τούτων τῶν κρινάντων Ἰουλίῳ τῷ ἐπισκόπῳ Ῥώμης

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ὥστε διὰ τῶν γειτνιώντων τῇ ἐπαρχίᾳ ἐπισκόπων, εἰ δέοι, ἀνανεωθῆναι τὸ δικαστήριον καὶ ἐπιγνώμονας αὐτὸς παράσχοι.

[2] CRAKANTH. Def. Eccl. Ang. Ad Julium, non ad Papam Romanum; privilegium Sardicense personale fuit, ideoque cum personâ Julii extinctum.

[3] This is clearly stated by Casaubon, De Lib. Eccles. p. 223, ad finem; Abp. Bramhall, ii. p. 533, ed. Oxf.; Bp. Stillingfleet, Orig. Brit. ch. iii. p. 146; Bingham, IX. i. 11. XVII. v. 14; Routh, Præf. ad. Script. Eccl. p. iii.: and also by *Romanist* writers, as Archbp. de Marca, de Conciliis, vii. c. ii.—iv. Du Pin, Dissert. Eccl. 11. § 3, p. 84. 89. 110. and P. Quesnel, in his edition of Pope Leo's Works, ii. p. 256, who says, Illi (Sardicensi) Concilio debetur earum appellationum origo, et inde appellationum usui ratio quæsita est a Romanis Pontificibus, licet revera *nihil de appellationibus* decernant Sardicicenses Patres, sed tantam retractationis seu revisionis causæ decernendæ potestatem faciant Romano Episcopo. Quæ potestas retractationis in ipsâ Provinciâ decernendæ, etsi jure appellationum longe inferior sit, trepidè tamen et dubitanter admodum ab Osio proposita est, qui rem *novam* canonibus Nicænis minimè consonam, constantique adversum consuetudini quasi supplex et honorandam S. Petri memoriam prætendens exoravit; *si vobis placet*, inquit, Petri Apostoli memoriam honoremus.—Vide ibid. 307, 308.

Archbp. DE MARCA, de Concordiâ, vi. 30, also refutes the notion that this Council gave any right of appeal to Rome—vii. 3, 2. Satis modestè hæc lex Synodi Sardicensis observata *est usque* ad seculum x.—till the time of Gregory VII. who elevated the Legatine authority above that of all Provincial Bishops.—Vide ibid. v. 47. vi. 30, 9.

DUPIN thus expresses himself on the same subject, Eccles. Dissertat. ii. p. 89. Sciunt omnes quantum sit discrimen inter jus istud revisionis decernendæ, et jus adpellationis admittendæ, nam adpellatio, ut definit Petrus de Marca, *causam inferiori tribunali judicatam ad superiorem transfert, ut litem excutiat, et definiat in suo tribunali, ita ut quamdiu durat adpellatio, sententia inferioris judicis non possit exsequutioni demandari.* At nihil simile est in eo privilegio, quod Romano pontifici concedit Synodus Sardicensis.—P. 91. Porro canones isti Sardicenses nunquam in oriente et sero in occidente recepti sunt. De oriente jam constat illo ipso tempore, quo condebantur, orientales episcopos contrarium prorsus statuisse. Deinceps autem tum in concilio Constantinopolitano, tum in Chalcedonensi, tum in Trullano, nullam hujus revisionis mentionem fecerunt, jusseruntque causas omnes synodi provincialis, aut ad summum

patriarchalis judicio finiri. In occidente porro post hanc synodum adversus disciplinam in ea sancitam reclamarunt Africani, reclamarunt et Galli, ut dicemus infra, imo ne ipsi quidem Itali illos in authoritatem admiserunt.—P. 110. At non ita se gessit *Concilium Tridentinum*, nam illud omnem prorsus judicandorum Episcoporum potestatem Episcopis aliis ademit, et *Soli Pontifici Romano* reservavit sessione vigesima quarta de reform. cap. v. CHAP. III.

The correspondence of St. Augustine (of Hippo) and the African Bishops with Pope Zosimus, A. D. 418, shows that the Sardican Canons were unknown in Africa in the fifth century, and that Rome was not then acknowledged to have any such appellate jurisdiction as, on the ground of those Sardican Canons, it has since claimed. See Cabassutii Concilia, p. 236.

CHAPTER III.

CHURCH OF ENGLAND INDEPENDENT OF ROME.

Mission of St. Augustine.

Q. 1. You have said that the Bishop of Rome exercised no jurisdiction in England during the first six centuries: but may it not be justly alleged that he might *acquire* Patriarchal authority over England by the *conversion* of the Saxons to Christianity by Augustine, sent from Rome by Pope Gregory the First, A. D. 596?

A. No. By *conversion* they became not Gregory's nor Augustine's, but Christ's. And further, Augustine, it is true, converted Ethelbert, king of the *Cantii*, and the inhabitants of *part* of *his* kingdom; but Bertha, his queen, was a Christian already; and there was a Christian Bishop, Liudhard, and a Christian Church in his 1 Cor. i. 12, 13. iii. 5. 7.

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capital city, Canterbury, before Augustine's arrival;[1] and even if Augustine had converted the *whole Heptarchy*, no such right could by that act have been acquired.[2] If such right were to accrue by *conversion*, all Christian Churches, and Rome among them, would be subject to "the Mother of all Churches, the Church of Jerusalem," (above, ch. ii. ans. 4.)

[1] BEDA, Hist. Eccles. i. 25.
[2] Archbp. BRAMHALL, i. 266–268.

Q. 2. But might not the Pope *obtain* a Patriarchal authority by the *ordination* of St. Augustine, and of those who were ordained by him?

A. No. This plea, is under another form, the same as that of *conversion;* for *that* supposes the planting of a Church, and a Church supposes an *ordained ministry* of Bishops, Priests, and Deacons;[1] and, besides, as Britain had never been under the Bishop of Rome's jurisdiction, but had been always governed by her own Bishops, the assertion of such authority on the part of the Popes of Rome is an infraction of the Canon of the General Council of Ephesus (A. D. 431;) which Pope Gregory himself declared that he regarded, as he did the three other General Councils, with the highest veneration.[2]

[1] S. IGNAT. ad Trall. *χωρὶς τούτων Ἐκκλησία οὐ καλεῖται.* See above, pt. i. ch. ix.
[2] GREG. Mag. ii. p 515. 632. Sicut quatuor Evangelii libros, sic *quatuor Concilia* suscipere et *venerari* me fateor, *totâ devotione complector, integerrimâ approbatione custodio.*

Q. 3. What is the tenor of that Ephesine Canon?

A. It is expressed as follows: "Rheginus and his fellow Bishops of the province of CYPRUS, Zeno and Evagrius, having brought under our

notice an innovation against the laws of the Church and the Canons of the Holy Fathers, and affecting the liberty of all; This holy Synod, seeing that public disorders require greater remedies, inasmuch as they bring greater damage, decrees that, if no ancient custom has prevailed for the Bishop of Antioch to ordain in CYPRUS—as the depositions made to us attest there has *not*—the Prelates of the Cyprian Churches shall, according to the decrees of the Holy Fathers and to ancient practice, exercise the right of ordaining in the said Church unmolested and inviolable. And the same rule shall be observed *in all other dioceses and provinces* whatsoever, so that no Bishop shall occupy another province which has not been subject to him *from the beginning;* and if *he shall have made any such occupation or seizure, let him make restitution*, lest the Canons of the Holy Fathers[1] be transgressed; and lest under pretext of sacerdocy the pride of power should creep in, and thus we should, by little and little, lose the liberty which the Liberator of all men, JESUS CHRIST, has purchased for us with His own blood."[2] By this right, which is called the JUS CYPRIUM,[3] the Church of England is independent of all foreign jurisdiction; and by the same authority the Pope, if he claim any such authority, is guilty of unwarrantable usurpation.

[1] EPISTOLA Episcoporum Ægypti ad Melet. circa A. D. 306. Routh, Reliq. Sacr. iii. p. 382. Lex et Patrum et Propatrum, constituta secundum Divinum et Ecclesiasticum ordinem, in alienis Paroeciis non licere alicui Episcoporum ordinationes celebrare. Cp. ibid. p. 391, and vol. iv. p. iv.

[2] CONCILIA Generalia, iii. p. 802, ed. Labbe, 1671. And this was again affirmed by the Council of Trullo (Conc. Quini-Sextum,) the Vth and VIth General Council, canon 39.

[3] BINGHAM, Antiquities, bk. ii. ch. xviii. § 3. And this

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(jus Cyprium) was also the ancient liberty of the Britannic Church before the coming of Austin the Monk, when the seven British Bishops paid obedience to the Archbishop of Caer-Leon, and acknowledged no superior in spirituals over him: as Dionothus, the learned Abbot of Bangor, told Austin in the name of all the Britannic Churches; "that they owed no other obedience to the Pope of Rome than they did to every godly Christian, to love every one in his degree in perfect charity: other obedience than this they knew none due to him whom *he* named pope. But they were under the government of the Bishop of Caer Leon-upon-Uske, who was their overseer under God." See also BINGHAM, ix. ch. i. 11, 12; and above, chap. i. at the end.

HAMMOND'S Works, Reply on Schism, ii. pp. 31. 93.

Abp. BRAMHALL, ii. p. 406.

And this is confessed even by some Roman Catholic writers, as by BARNES *Cath. Rom. Pacif.* sect. 3, in the Appendix to Brown's Fasciculus Rerum Expetendarum, p. 839. Insula Britannia gavisa est olim *privilegio Cyprio*. Hoc autem privilegium cum tempore Henrici Octavi totius Regni consensu fuerit *restitutum*, videtur pacis ergo retineri debere absque *schismatis ullius notâ*. See also ibid. p. 841, 842.

Q. 4. But is not the case of England very different from that of Cyprus, inasmuch as in Cyprus, at the time of the Council of Ephesus, there were Christian Bishops discharging their spiritual functions; whereas, when Augustine landed in England, the greater part of it had fallen into heathenism, and without him, it is alleged, there would have been no Church in this country; and did not Pope Gregory, therefore, it is asked, obtain a patriarchal jurisdiction over England by giving it what is called the *grace of Holy Orders?*

Luke xix. 45. Acts viii. 18–20.

A. The *grace* of Holy Orders, like all other spiritual grace, is not to be dispensed for private advantage; "*gratis* datur, quia *gratia* vocatur;"[1] "*gratis* accepistis, *gratis* date." It might also first be inquired, *whether* Augustine used all proper means to enter into[2] and maintain communion with the existing *British* Bishops. Next it

may be asked, *whether*, on the ground of a mere ceremonial difference concerning the time of observing Easter, and one or two similar matters, (such as had *not* interrupted the communion of St. Polycarp[3] and Pope Anicetus, and concerning which St. Irenæus,[4] in his letter to Pope Victor, had left both a warning and a rule,) he ought to have stood apart from them, and required a change of their customs as a condition of communion with Rome; and lastly, it may well be doubted whether, because the British Bishops were unwilling to renounce obedience to their own Primate,[5] and to swear allegiance to the Bishop of Rome, the rights of these native Bishops and of the British Church ought to have been set at naught by him, and sacrificed. But even *on the supposition* that Augustine proceeded *regularly* in all this, yet the ordination of Augustine, and of those who were ordained by him, gave to the Bishop of Rome no patriarchal jurisdiction over the country in which Augustine was *received*.

[1] S. Aug. Tract. v. in S. Joann.

S. Ambrose in S. Luc. xix. 40.

[2] Augustine's conference with the British Bishops did not take place till near the *close* of his mission and life: and this, Bede says, was *adjutorio Regis Ethelberti*. lib. ii. 1.—Sir H. Spelman, in Wilkins' Concilia, i. 26, animadverts on the proceedings of Augustine in his intercourse with the British Bishops.

Mason, F. Vindiciæ Eccl. Angl. lib. ii. cap. 5, says, Augustinus ipse nisi superbo et elato fuisset animo rogâsset ut suam in prædicando Anglis operam Britanni unà collocarent, non etiam ut sibi et domino suo obtemperarent: and again, Quicquid in Augustino resplendet boni, illud amplectimur atque laudamus; quicquid vero in eo reperitur mali, in ipsâ radice flaccescat. Sanctum paganos convertendi desiderium, et pia in Principem desideria, aureis literis inscribi merentur: at, ut cæremoniarum quas intulit redundantiam et nimiam fimbriæ pontificiæ dilationem silentio præteream, negari non potest quin erga Britannos superbè se gesserit atque superciliosè.

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[3] EVANS, Biography of the Early Church, London, 1837, p. 81. The Churches of Asia differed from the Western Churches with respect to the day of termination of the fast which introduced the festival of Easter. Each side claimed apostolical authority for their usage—the former that of St. John, the latter of their predecessors. This difference, which, within forty years after, very nearly produced a schism in the Church (under Pope Victor, who excommunicated the *Quartodecimani*,) broke no bonds of love between Polycarp and the Roman Bishop Anicetus, the heads of the two parties at this day. So far from it, they partook together of the body and blood of the Lord; thus signifying, in the most solemn and distinct manner, their essential unity in the same body, and displaying their unfeigned love. In this rite, too, Anicetus showed his deep sense of the character and services of his illustrious guest, by conceding to him, in his own Church, the post of consecrating the elements of the Eucharist. Here was, indeed, a proof of spiritual unity.

[4] EVANS, p. 263. St. Irenæus stepped forward to check Victor's violent proceedings, and the successor of Anicetus was obliged to bear a rebuke from the successor of Polycarp. Nor did Irenæus address Victor only, but also the rest of the Bishops on the same side as Victor himself had done: on this Victor was obliged to retire from his bold position.

[5] See above, note 3 to the last question.

MASON, Vindiciæ Eccl. Anglic. ii. 5. Ne Augustini jugo Britanni colla sua subderent, causa erat justissima; ne scilicet Archiepiscopi Menevensis auctoritatem minuerent, quod per Canonem Nicænum, (Canon vi.) quo cautum est ut suis privilegia serventur Ecclesiis, non licuit.

Q. 5. You say that the ordination of St. Augustine gave the Bishop of Rome no jurisdiction over England; explain the grounds on which this assertion rests.

A. It is one thing to give a *power*, and another thing to give the *privileges*, which may accrue, by the will of a *third independent* party, to be recipient of that power. Gregory *had*, indeed, the power to *ordain* Augustine a Bishop, (though, be it remembered, Augustine was not consecrated by Gregory at Rome, but by the Archbishop of Arles,

in Gaul,[1]) but he had no power to *place* Augustine at Canterbury as *Metropolitan* and *Patriarch* of England, and to give him Jurisdiction as such over its Bishops and Clergy.

[1] BEDE, Hist. i. 27.

Q. 6. And does Augustine in fact also appear to have been *placed* in England by King Ethelbert, and *not* by the Bishop of Rome?

A. Yes, certainly. Ethelbert gave him permission[1] to land, and to preach in his realm. Even his place at *Canterbury* is a proof of the exercise of the royal power; for *Ethelbert* placed him at *Canterbury* (as being the *civil Metropolis* of his kingdom) and *not* at *London*,[2] which *Gregory* had desired; and Ethelbert endowed the Cathedral Churches of Canterbury, London, and Rochester, which were the only Episcopal Sees founded or restored in England in the life of Augustine.

[1] BEDE, ii. 1. Ut Augustinus in urbe Regis sedem Episcopatûs *acceperit*.—i. 25. *Rex Edelberthus* in Cantio potentissimus, qui ad confinium usque Humbri fluminis maximi fines imperii tetenderat . . . *dedit* eis mansionem in civitate Dorovernensi (i. e., *Canterbury*,) quæ imperii sui totius erat metropolis. *Et* locum sedis in Doroverniâ metropoli suâ *donavit*.—Similarly, ii. 3. Rex Edelberthus fecit in civitate Londiniâ Ecclesiam sancti Pauli Apostòli, in quâ *locum* sedis Episcopalis Mellitus et successores ejus haberent.—Similarly, at Rochester, *Rex Edelbertus* Ecclesiam B. Andreæ Apostoli fecit, qui etiam Episcopis utriusque hujus Ecclesiæ dona multa, sicut et Doroverniensis, *obtulit*, sed et *territoria* ac *possessiones* in usum eorum qui erant cum Episcopis adjecit. No other sees were founded in Augustine's lifetime but these three, viz., Canterbury, London, Rochester; and from a comparison of Bede's account with Gregory's letter (quoted in the next note) it will appear that the *placing* and *endowment* of the English Bishops was the work, not of Gregory, but of Ethelbert, acting in this respect independently of him, and, indeed, not consistently with his plans for the ordering of the *external* polity of the Church. Cp. Bp. STILLINGFLEET on the True Antiquity of

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London. p. 550, and CODEX Diplomat. Anglo-Saxonum, p. i. sq.

Bp. BILSON, on Christian Subjection, p. 57. They that came (with S. Austin from Gregory) would not enter this land, nor preach there without the king's express license.

Archbp. BRAMHALL, i. p. 132. When Austin first arrived in England, he stayed in the Isle of Thanet, until he knew the king's pleasure; and offered not to preach in Kent, until he had the king's license for him and his followers to preach throughout his dominions. (Bed. Hist. i. 25, 26.) So not only their *jurisdiction*, but even the *exercise* of their pastoral function within that realm was by the king's leave and authority. See vol. ii. p. 133.

[2] S. GREGOR. lib. xi. p. 1163. ep. lxv. (to Augustine.) Per loca *singula duodecim Episcopos* ordines, qui tuæ* ditioni subjaceant: quatenus *Londoniensis* civitatis Episcopus semper in posterum á Synodo propriâ debeat consecrari, atque honoris Pallium ab hac sanctâ et apostolicâ, cui auctore Deo deservio, sede percipiat. ad Eboracam verò civitatem te volumus Episcopum mittere, quem ipse judicaveris ordinandum; ita ut si eadem civitas cum finitimis locis verbum Dei receperit, ipse quoque *duodecim Episcopos* ordinet, et Metropolitani honore perfruatur: quia ei quoque, si vita comes fuerit, Pallium tribuere Domino favente disponimus, quem tamen tuæ Fraternitatis volumus dispositioni subjacere. Post obitum verò tuum ita Episcopis quos ordinaverit præsit, ut *Londoniensis* Episcopi nullo modo ditioni subjaceat. Sit verò inter *Londoniæ* et *Eboracæ* civitatis Episcopos in posterum honoris ista distinctio, ut ipse prior habeatur qui priùs fuerit ordinatus.

The reader will have observed, that it appears from the above passage that, according to the plan there specified,

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* On which Alteserra, the Canonist of Toulouse, thus writes: Anglis recens conversis ad fidem, prædicante Augustino et sociis, Gregorius duas metropolitanas sedes constituit in Britanniâ, unam *Londini* alteram *Eboraci:* ita ut per singulas metropoles ordinarentur duodecim episcopi: de quo Beda, lib. i. cap. 29. Sed postquam Cantuaria *quæ erat caput regni Cantii et sedes regia*, ab Ethelberto Rege *concessa est Augustino*, qui sedem sibi et successoribus suis hic locavit, ibique diem obiit et sepultus est—, Metropolitica dignitas, quæ a Gregorio statuta fuerat Londini, Cantuariam translata est, ut patet ex Kenulfi *Regis* Merciorum ad Leon. III. Pontificem, quæ est apud Wilhelmum Malmsbur. de Regum Angliæ Gestis, lib. i. cap. 4.

there were to be *twenty-four* sees erected in *England;* and there already existed *eight sees in Wales* at this time; so that the number of Bishops in England and Wales, in A. D. 600, was to be *thirty-two*. See also BINGHAM, above, pt. ii. ch. ii. ans. 1.

MASON, de Ministerio, iv. c. xvi.

Q. 7. You, therefore, consider St. Augustine and his successors as occupying the place and as inheriting the rights of the ancient *Metropolitans* and *Patriarchs* of England, and succeeding to the privileges secured to them by the canons of the Church?

A. Yes,[1] so far as was allowed by the sovereign power; and since it cannot be pleaded that any act of a General or Provincial Council canonically done with the sovereign's consent, has ever placed Britain in the *patriarchate* of *Rome*, in which it never was *before* the landing of Augustine, the Bishop of Rome's subsequent usurpation of the metropolitan and patriarchal rights of the English Primate, is an invasion of the *Royal Prerogative*, and an infraction of the *Canons* of the *Universal Church*,[2] and a violation of the precept of *Scripture* concerning the removal of a neighbour's land mark. Deut. xxvii. 17.

[1] Vita S. Augustini Archiepiscopi (vid. Lanfranci Opera, Venet. 1745. p. 329.) Augustinus, transfretato æquore, (after his consecration at Arles,) accepto Apostolatu à DOMINO *primarium* Anglicæ genti retulit *Patriarchatum* et *Patriarchale* patrocinium.

[2] Not only of those of the Council of Ephesus, but of those which, like the "Decreta Nicæna, Clericos et Episcopos suis Metropolitanis apertissimè commiserunt." Syn. Afr. in. Ep. ad P. Cœlestin. Conc. Constant. can. 2. 4. 6. Chalced. c. 8. 17. Milev. c. 22.

Q. 8. And, therefore, the Patriarch of Rome cannot claim jurisdiction over the Patriarch of England on the alleged ground of the mission and ordination of St. Augustine or any other?

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A. No; all Patriarchs are independent of each other (pt. i. ch. xii. ans. 18;) and with respect to this plea of ordination, the Bishop of Rome might as well claim jurisdiction over the Patriarch of Alexandria, and over the Bishops and Clergy of his patriarchate, on the ground of St. Mark, the first Bishop of Alexandria, having been sent into Egypt by St. Peter, as over the Patriarch of England,[1] (and such the Archbishop of Canterbury was acknowledged by Pope Urban II. to be,) and over his patriarchate on the ground of the mission of Augustine by Gregory?

See above, pt. ii. ch. iii. ans. 1, 2.

[1] Sir R. TWISDEN, p. 18. After the erection of Canterbury into an archbishopric, the Bishop of that see was held *quasi alterius orbis Papa*, as Urban II. styled him (Wil. Malmes. de Gestis Pont. Angl. i. Eadmer, ii. p. 52;) and is, therefore, called frequently in our writers Princeps Episcoporum Angliæ, Pontifex summus, Patriarcha, Primas, and his seat *Cathedra Patriarchatûs Anglorum*. See above, Abp. LAUD, chap. ii. note to ans. 5.

CHAPTER IV.

CHURCH OF ENGLAND INDEPENDENT OF ROME.

Period between the Mission of St. Augustine and the Reformation.

Q. 1. EVEN on the supposition that the Bishops of Rome *had* possessed a patriarchal jurisdiction in England before or during the papacy of Gregory, could they have had any such power after it?

A. No. As was before said, *that part* of Eng-

land, which was converted by Augustine and his companions, relapsed into Paganism a few years after his decease; and not only that part, but a very large portion of the whole country was Christianized in the seventh century, by *Scottish* and *Saxon* Missionaries, under AIDAN of Lindisfern, and the Bishops and Priests (St. Chad, his brother Cedda, Finam, Diuma,) connected with him, who were *entirely independent* of *Rome*.[1] But, further, a year and a half after the death of Gregory, Boniface III. occupied the papal chair, and by his assumption of the anti-scriptural and anti-catholic title (condemned as such by Gregory his predecessor[2]) of *Universal Bishop*, by which he violated the Unity of the Church; he forfeited[3] the name and jurisdiction of *Patriarch;* as one of the greatest of the Popes[4] says, *Propria perdit qui indebita concupiscit.* CHAP. IV.

[1] FULLER, Ch. Hist. book ii. cent. vii., and see the authorities in HEATH'S Brief Account, p. 18, who observes that "Aidan had little suspicion that a Bishop not in the Patriarchate of Rome *could* be considered a schismatic solely for preserving the independence of his character: he had not so read the decrees of Ephesus."

[2] See below, part ii. chap. ix.

[3] Abp. BRAMHALL, i. 260–263. F. MASON, Vind. Eccl. Angl. pp. 536–541.

[4] Pope LEO I. Epist. 54.

Q. 2. But *after* this time did not the Bishops of Rome *in fact* exercise a patriarchal jurisdiction over the British Metropolitans, by sending them their *Pallium*, or archiepiscopal *pall*, at their consecration?

A. Unhappily after the age of Gregory there was a maxim in Romish state-policy,[1] *Da, ut habeas, Give*, in order that you may *have*. The pall was at first a badge given by the *Emperors* to Patriarchs;[3] when it came to be *given* by Popes,

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it was, for some time, nothing but a *symbolum fraternitatis*—a mark of communion with Rome; it was no necessary part of the archiepiscopal dignity, and many archbishops never had it.[3] At length, however, it was *imposed* by Rome as essential to them about A. D. 1235[4] and was *sold*[5] for vast sums of money.

[1] Sir ROGER TWISDEN's Vindication of the Church of England in point of Schism, 1675, p. 176.

[2] HAMMOND's Works, ii. p. 97, folio, ed. 1684. The Pall was an honorary ornament, which the *Emperors* first gave to the patriarchs, and the Patriarchs sent to Archbishops and Metropolitans, and was then far from being a sign of *subjection* to him that sends it. BRAMHALL, i. 193.

The following are the testimonies of *Romanists* concerning the Pallium:—Abp. De MARCA, de Concordiâ, vi. c. 6. (p. 332.) *Pallium* antiquitus fuit genus quoddam *imperatorii* indumenti, cujus usum *Imperatores* permisere Patriarchis, a quibus dein communicatum est cum Metropolitanis, sed non absque *Imperatorum consensu*.—P. 331. Optabant olim Pontifices (Romani) ut Metropolitani aliquod confirmationes genus a sede Apostolicâ acciperent. Verum, quia *ubique receptum* erat *consecrationes fieri posse extra Italiam absque eorum consensu*, vim ei legi palam afferre noluerunt; sed Metropolitanos rei cujusdam *novæ* miraculo veluti obstupefecerunt, quæ in initio magnifica, paulatim tamen earum libertatem per cuniculos infregit et synodorum provincialium auctoritatem pessumdedit. De *Pallii* usu loquor.

DU PIN, de Antiq. Eccles. Discipl. i. § 12. p. 53. Succedente vero tempore, pontifices Romani ordinandorum per universum occidentem Episcoporum potestatem non sine multâ contradictione sibi vindicavere, et omnium Metropolitanorum jura paulatim pessumdederunt.

Primum quidem Metropolitica ordinationum jura ad se trahere conati sunt per concessionem *pallii;* eò enim dabatur a pontificibus, ut possent plena auctoritate suæ provinciæ Episcopos ordinare: unde sequebatur hanc potestatem a Pontifice Metropolitanis simul cum pallio concedi. Hanc postea novo jure Metropolitanis interdictum est universis functionibus episcopalibus, donec pallium recepissent, *juramentumque fidei introductum est.*

See further the definition of the *Pallium* in Bp. GIBSON's Codex, p. 105, note.

[3] TWISDEN, pp. 43, 44. After Paulinus, five in the cata-

logue of York are said expressly to have wanted it (the Pallium,) yet are reputed both archbishops and saints.

[4] TWISDEN, p. 47. [5] TWISDEN, p. 45.

Q. 3. Did not those Metropolitans then take an Oath of Canonical Obedience to the see of Rome?

A. No. The Oath of Bishops at Consecration, to whomsoever it was taken, was anciently nothing more than a *Profession of Faith;*[1] and any other oath than this was *prohibited* by the eighth General Council, A. D. 870;[1]) nor was any *oath* imposed *with* the Pall before the year A. D. 1115; and the oath of canonical obedience, when it *came* to be taken to the Pope, even under Gregory VII., Hildebrand (A. D. 1073—1085,) obliged a Bishop to observe the *Regulas Sanctorum Patrum*,[2] and not, as these words were afterwards *transformed*, to maintain the *Regalia Sancti Petri;* and the Oath *now* taken[3] is not three hundred years old; it dates only from the Pontificate of Clement VIII. (A. D. 1592—1605.)

[1] CONCIL. CONSTANT. iv. tom. viii. p. 1131, Labbe. Visum est sanctæ huic et Universali Synodo nequaquam id ex hoc a quopiam fieri excepto eo quod, secundum formam et consuetudinem, pro *sincerâ fide* nostrâ tempore *consecrationis Episcoporum* exigitur, quod enim *aliter* fit omninò non expedit, sed neque ad ædificationem Ecclesiæ pertinet. Quisquis ergo *ausus* fuerit solvere hanc definitionem nostram, aut expctierit aut paruerit expetentibus, *honore proprio decidat.*

The following are corroborating testimonies from *Romanist* writers:—Archbp. de MARCA, de Concordiâ, vi. c. 7. Res eo devenit ut coacti sint Europæ Metropolitani scripto polliceri subjectionem et obedientiam Apostolicæ Sedi. *Novi* hujus juris repertor erat Bonifacius Moguntinus in Synodo ab eo celebratâ anno 742. Gregorius VII. formulam auxit quibusdam clausis quæ illam obedientiæ sponsionem prorsus convertunt in *juramentum fidelitatis* quod *vassallus domino suo* præstare tenetur. Adeo autem *principum jura* violavit hæc formula, ut Gregorius *prohibuerit* ne quis Episcopus *homagium regibus* præstaret, quod a successoribus ejus Urbano II. et Paschali II. confirmatum est. Attamen Gregorius potuit animadvertere *canonem octavum octavæ synodi*

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(A. D. 870,) prohibere ne Patriarchæ ab Episcopis aliam sponsionem exigerent quam eam quæ fieri consueverat, nimirum illos *veram fidem* servaturos.

Father WALSH, Defence of Church of Rome, sect. 25. In the beginning there was no such oath or any other, nor any promise of fidelity or obedience made by the Bishops to the Pope, but only a bare *profession of the common faith*, even such as he also made to them by his encyclical letters: and afterwards, when promises began, they were *only* of *canonical obedience* in general terms.

Dr. O'CONNOR, Columbanus 3. 150. Even those Bishops who were consecrated by the Pope himself, swore no other oath than that they would, to the best of their power, maintain the *Catholic religion* in their dioceses.

See also, DIGEST of the Evidence, &c., &c., concerning Ireland, London, 1826. Part ii. chap. i. p. 2, note *a*.

[2] These were the terms of the oath even under Gregory VII. A. D. 1079. Concerning the *changes* in its terms, see BARROW, Pope's Supremacy, xiv. TWISDEN, p. 46.

Archp. BRAMHALL, i. p. 148, and note. During the wars between the houses of York and Lancaster, the Popes sometimes invaded this undoubted right of our kings, *de facto*, not *de jure;* and tendered to the Bishops, at their investitures, another oath, at first modest and innocent enough, that they should observe *Regulas Sanctorum Patrum:* but after they altered the oath, changing it into *Regalia Sancti Petri*, that they should maintain the *royalties of St. Peter*. Bp. GIBSON, Codex, p. 117.

[3] VAN ESPEN, Jus Ecclesiast. I. xv. ii. 8.

Q. 4. But was not the pall received by English Archbishops, and the oath to maintain the *Regalia Sancti Petri* taken by English Bishops, from the beginning of the twelfth century?

A. Yes; that oath was framed by Pope Paschalis II. (1099—1118) and imposed by him, to the great *astonishment*[1] of Kings, Nobles, and Ecclesiastics, on Archbishops, and afterwards by Gregory IX. (1227—1241) on Bishops. But neither could the pall be lawfully received from a foreign prelate under conditions of allegiance to him, nor an oath of obedience taken to him by any subject *without* the consent of his Prince, and

much *less* so *against* it; for it is essential to the goodness of an oath, that it should be *in possibilibus* et *licitis*,[2] or, as the Holy Scripture expresses it *in veritate, judicio et justitiæ*. And further, as the papal decretals[3] themselves declare, *non* valet *juramentum in præjudicium juris superioris*.[4] Hence when an English Bishop had received the pall, and taken the oath, King William II. declared that he would banish him from England, if he violated his allegiance to the Crown under plea of compliance with the oath.[5]

Jer. iv. 2. Num. xxx. 2–10. 1 Sam. xiv. 28, 45. xxv. 33. Mark vi. 23. Acts xxiii. 12.

[1] Jus Canon. Decret. Greg. IX. De Elect. c. 4. Significasti, (says Pope Paschalis to the Abp. of Palermo, which *was even* in the Roman Patriarchate; see above, pt. i. ch. xii. ans. 14,) *reges regni majores admiratione* permotos quod *pallium* tibi ab apocrisiariis nostris tali conditione oblatum fuerit si *sacramentum* quod a *nobis* scriptum detulerant exhiberes. See also Baron. Anno 1102. Mason, Vind. Ecc. Angl. iv. 16. p. 539.

[2] Bp. Andrewes on the Decalogue, p. 245.

S. Hieron. in Jerem. iv. 2. Animadvertendum quod jusjurandum hos habet comites, *Veritatem, Judicium* atque *Justitiam;* si ista defuerint, nequaquam erit juramentum, sed perjurium.

XXXIX Articles. A man may swear, when the magistrate requireth, in the cause of Faith and Charity, so it be done according to the Prophet's (Jerem. iv. 2,) teaching, *in Justice, Judgment, and Truth.*

Homilies, p. 77, ed. 1822, Oxon. "Whosoever maketh any promise, binding himself thereunto by an oath, let him *foresee* that the thing he promiseth be good and honest, and not against the commandment of God, and that it be in his *own power* to perform it justly; and such promises must men keep evermore assuredly. But if a man at any time shall, either of ignorance or of malice, promise and swear to do any thing, which is either against the law of Almighty God, or not in his power to perform, let him take it for an unlawful and ungodly oath." Of an unlawful oath the same Homily declares in the case of *Herod*, "that as he took a wicked oath, so he more wickedly performed the same." Upon these determinations of the Church, the *Abjuration of the Solemn League and Covenant*, "as an unlawful oath, and imposed on the subjects of this realm against the known

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laws and liberties of this kingdom," was required in the Act of Uniformity, A. D. 1661, 13 and 14 Car. II. cap. 4.

[3] DECRETAL. ii. xxiv. 4.

[4] Compare Bp. SANDERSON's Prælectiones de Juramenti Obligatione, ii. p. 31. Rei illicitæ Nulla Obligatio, p. 66. Juramentum ejus qui sub alterius potestate est absque illius consensu nec *licitum* neque *obligatorium*. See also, Prælect. vii. p. 140.

[5] MATTH. PARIS, in Guil. Ruf. The King said, neque Archiepiscopum neque Episcopum sui regni Papæ subesse. Si juramento suscepto promitteret (Anselmus) se neque Apostolorum limina visitaturum, nec Romanæ sedis audientiam appellaturum, rebus suis frueretur. Si secus faciat, exilium perpetuum ei denunciat.

Q. 5. But the Pall being received, and the Oath taken, did not the Popes acquire a Patriarchal right in England by *practice?*

A. No; the Pope both *quitted* and *forfeited* whatever Patriarchal jurisdiction he possessed any where by his assumption of *Universal Supremacy* over the Church, and by his acts of tyranny, usurpation, exaction, and rebellion against Church Canons and lawful Sovereigns:[1] and the *exercise* of such Patriarchal jurisdiction on his part was never acknowledged *in England*, but, on the contrary, was resisted *by protests* continually made by the Kings of England, by the Church in her Synods, and by the State in Parliament. Besides, as it rested not on any sound basis of right,[2] but, on the contrary, was destructive of the fundamental rights of the Crown and of the Church, (and *nullum tempus occurrit Regi aut Ecclesiæ*,) and as Patriarchal authority depends on the consent of both, it never could have acquired legal validity, for, as Pope Boniface the VIIIth[3] says, *Non firmatur tractu temporis quod de jure ab initio non subsistit.*[4]

[1] Abp. BRAMHALL, i. 261.

[2] Abbé FLEURY, iv. Discours sur l'Histoire Ecclésiastique. See below, chap. vii.

[3] REGULÆ JURIS, xviii.

[4] Sir R. TWISDEN thus emphatically concludes his examination of this subject . . . "I dare boldly say, that whoever will, without partiality, look back, will find that the reverence yielded by this Church of England to Rome, for more than 1000 years after Christ, was no other than the respect of love, not of duty."—p. 67.

Q. 6. What evidence is there of opposition to the Papal encroachments?

A. Protests, such as have been mentioned, were made by Egfrid,[1] King of Northumberland, and his successor King Aldfrid, on occasion of the first great appeal to Rome; by King Edward the Confessor, by Henry the First, and succeeding sovereigns; and the same spirit which dictated these remonstrances, declared itself publicly and legislatively in the[2] *Constitutions of Clarendon*, A. D. 1164; and again, A. D. 1246; in the *Statute of Carlisle*, A. D. 1297; in the *Articles of the Clergy*, in the *Statutes of Provisors*, A. D. 1350, A. D. 1363, and A. D. 1389; of *Mortmain* and of *Præmunire*, A. D. 1391-2; and, finally, in the Statutes of Henry VIII., from A. D. 1531 to A. D. 1543, which, in the opinion of the soundest English lawyers, were not *operative* but *declaratory* acts; that is, they were *no new* laws, but only vindicated and enforced *the old*.[3]

[1] TWISDEN, 29–37. Egfrid, styled by Bede *piissimus et Deo dilectissimus*, imprisoned Wilfrid, Archbishop of York, with the advice of his Bishops, for appealing to Rome, about A. D. 680. No papal legate came into England between A. D. 595 and A. D. 787. BRAMHALL, i. 37. 133. 136. 144. Bp. STILLINGFLEET, Eccles. Jurisd. p. 87–91.

[2] Constitutions of Clarendon on the controversy between Henry II. and Becket. BRAMHALL, i. 136–143. ARTICULI CLERI, made at Lincoln 9 Edw. II. A. D. 1315.

Bp. GIBSON, Codex, p. 175. Elections of dignities of the Church to be free. BRAMHALL, i. 146. Concerning the Protest in A. D. 1246, see BRAMHALL, i. 194.

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STATUTES for the CLERGY, 14 and 18 Edw. III. A. D. 1340. 1344.

The STATUTES of PROVISORS, i. e., "that the king and other lords shall present unto benefices of their own or their ancestors' foundation, and not the Bishop of Rome," 25 Edw. III. A. D. 1350. GIBSON'S Codex, p. 65, and 38 Edw. III. A. D. 1363. Ibid. p. 69, and 13 Rich. II. 2. c. 2, A. D. 1389. Ibid. p. 71.

PRÆMUNIRE "for suing in a foreign realm, or impeaching judgment given," 27 Edw. III. c. 1; "for purchasing of bulls from Rome; the Crown of England subject to none," 16 Rich. II. c. 5. A. D. 1392, ibid. p. 73; against appeals to Rome, 25 Henry VIII. c. 19, ibid. p. 86.

For RESTRAINT of APPEALS to Rome, "in all cases whatsoever, prohibited," 24 Henry VIII. c. 12, A. D. 1532; ibid. p. 83; and "to *restore* to the Crown *its ancient* jurisdiction," ibid. p. 86; against payment of *annates* and first-fruits, 23 Henry VIII. p. 105. An act for taking away the burden of *Peter-pence*, and other papal exactions, 25 Henry VIII. c. 21, A. D. 1533; for taking away *dispensations*, 25 Henry VIII. c. 21, A. D. 1533, p. 87; against the Pope's *supremacy*, 26 Henry VIII. c. 1, A. D. 1534, ibid. p. 23; 35 Henry VIII. c. 3, A. D. 1543, "for ratification of the *King's Majesty's style*," ibid. p. 29.

Archbp. COURTENAY, Archbishop of Canterbury, (A. D. 1395.—Parl. Hist. vol. i. p. 219,) and Primate of all England, made protestation in open Parliament, "that the Pope ought not to excommunicate any Bishop, or intermeddle as to presentations to any ecclesiastical dignity recovered in the king's courts. That the said holy father ought not to make translations to any bishopric within the realm without the king's leave; for that this practice tended to the destruction of the Realm and Crown of England, which had always been free, and subject to no earthly power, but to God only, as to regalities, and no other." See *ibidem*, p. 257. The Crown of the kingdom of England, and the rights of the said Crown, and the kingdom itself, have in all time past been so free, that our Lord the Pope, nor any other without the kingdom, ought to concern himself about the same.

[3] As Lord Chief Justice COKE and others. See Abp. BRAMHALL, i. p. 151, and Bp. GIBSON'S Codex, p. 42.

Q. 7. But was not the English Reformation brought about by Henry VIII. to gratify his own evil passions; and was it not attended with corrupt and sacrilegious practices?

A. *We* might ask, in reply, "Is not the Papal Supremacy due to the Emperor Phocas a *murderer?*"[1] But, admitting for argument's sake, all that has been said against King Henry VIII. by the adversaries of the Reformation; admitting also, that he was a leading agent in effecting it; still the workman is not the work. The Temple of Solomon was constructed with cedars of Lebanon hewn by workmen of *heathen* Tyre. Jehu did not please God; but his Reformation did. Nebuchadnezzar and Ahasuerus were idolatrous; but their Edicts for God's service were religious. The Temple in which our Lord was presented, and in which He preached and worshipped, had been repaired by the impious and cruel Herod, who sought our Lord's life. And so with respect to the charge of sacrilege, we are not careful to defend the character and conduct of *all* those who had any part in the Reformation; but we bless God for His own work, and for many of the instruments He raised up for it, and for overruling and directing others to His own glory in the good of His Church.[2]

1 Kings v. 6. 2 Chron. ii. 8. 2 Kings x. 30, 31. Dan. iii. 1–29. Esther ix. 92.

[1] PLATINA, de Vitis Pontificum, in Bonifac. III.
[2] Abp. BRAMHALL, i. p. 123.

CHAPTER V.

THE REFORMATION IN ENGLAND A REMOVAL OF WHAT WAS NEW, AND A RESTORATION OF WHAT WAS OLD.

Q. 1. Is it not sometimes said that the Church of England, as she now exists, arose at the Reforma-

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tion, and is, therefore, a *new* Church, not more than 300 years old? How then can she be united *by origin* with the Catholic Church?

A. The language of the Church of England, when she reformed herself, was similar to that of the Fathers at the Nicene Council, in A. D. 325, ΤΑ ΑΡΧΑΙΑ ΕΘΗ ΚΡΑΤΕΙΤΩ, *Let the* ancient *customs prevail.*[1]

[1] HAMMOND contr. Blondell, in Prælim. c. xiv. f. 13. Ecclesia Anglicana hoc se universo orbi charactere dignoscendum, hoc æquæ posteritati æstimandum proponit, quod in controversiis fidei aut praxeos decernendis, illud firmum ratumque semper habuerit, et huic basi Reformationem Britannicam niti voluerit, ut SCRIPTURIS primæ, dein, primorum sæculorum *episcopis, martyribus, scriptoribus, ecclesiasticis secundæ* deferantur.

The following are the testimonies of three eminently learned *foreigners*, Isaac CASAUBON, Hugo GROTIUS, and Dr. Hadrian SARAVIA, to the *restorative* and *primitive* character of the Reformation in ENGLAND.

CASAUBON, ad Salmas. Epist. 837, p. 489, A. D. 1612. Quod si me conjectura non fallit, totius Reformationis pars integerrima est in ANGLIA, ubi cum studio Veritatis viget studium Antiquitatis. CASAUBON, Epist. ad Cardinal. Perron. p. 494. (See below, pt. ii. ch. v. ans. 6.) Parata est ECCLESIA ANGLICANA fidei suæ reddere rationem, et rebus ipsis evincere, auctoribus Reformationis hic institutæ non fuisse propositum, *novam aliquam* Ecclesiam condere, ut imperiti et malevoli calumniantur; sed quæ erant collapsa, ad formam revocare quam fieri posset optimam; optimam autem judicarunt nascenti Ecclesia ab Apostolis traditam, et proximis seculis usurpatam.

HUGO GROTIUS, Epist. ad Boetselaer. (Ep. 62, p. 21, ed. 1687.) Certum est mihi λειτουργίαν ANGLICANAM, item morem imponendi manus adolescentibus in memoriam Baptismi, auctoritatem *Episcoporum* et Presbyteria ex solis Pastoribus composita, multaque alia ejusmodi satis congruere institutis *vetustioris Ecclesiæ*, a quibus in Galliâ et Belgio recessum negare non possumus. GROTIUS, Epist. ad Corvinum, Epist. p. 434. Qui illam optimam antiquitatem sequuntur ducem iis non eveniet ut multum sibi ipsis sint discolores. In ANGLICA vides quam bene processerit dogmatum noxiorum repurgatio; hac maxime de causâ, quod qui id sanctissimum negotium procurandum suscepere, *nihil* admiserit,

novi, nihil sui, sed ad *meliora secula* intentam habuere oculorum aciem.

HADRIAN SARAVIA, cited by Dr. Puller, Moderation of the Church of England, chap. xvi. p. 427. Among others that have reformed their Churches, I have often (saith Saravia) admired the wisdom of those who restored the true worship of God to the Church of ENGLAND; who so tempered themselves that they cannot be reproved for having departed from the *ancient and primitive custom of the* Church of God; and that moderation they have used, that by their example they have invited others to reform, and deterred none.

See also the references to the next question.

Q. 2. But you say she *reformed* herself; did she not thus become a *new* Church?

A. No. She reformed herself, because she loved what was *old*, and did *not* love what was *new*.[1] As was before shown, (chap. i. ii. ans. 7, note,) she was founded in the *Apostolic age;* at the Reformation she *recovered* herself from the errors into which in course of time she had fallen; and she proceeded in all this gradually and moderately, lawfully[2] and wisely, with the joint deliberation and co-operation of her Universities, her Clergy, and the People of England in Parliament assembled; and finally, with the ratification of the Crown. The *errors* of the English Church were *not the Church herself;* and in quitting them she did not quit herself,[3] any more than a man *changes* his skin when he *cleanses* it, or *loses* his identity when he *recovers* from a disease. The English Church after the Reformation was as much the English Church, as Naaman was Naaman after he had washed in the river Jordan; indeed, *as* "*his flesh then came again*," so was she *restored* to her *healthful* self at the Reformation. She might then have applied to herself the language of the Bishop of Carthage,[4] "In quo nutaverit Veritas, ad *Originem Dominicam* et *Evangelicam* et *Apostolicam Traditionem* revertamur, et *inde* surgat *actûs* nostri Ratio unde et *Ordo* et *Origo* surrexit!"

2 Kings v. 14.

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[1] CASAUBON, Dedicat. Exer. Baron. p. 128, ed. 1709. Quâ fronte hæc *novationis* criminatio in Reformationis auctores aut assertores hodie confertur qui à centum fere jam annis hoc *unum* clamant, Reddite populis Christianis *Primam Fidem!* Reddite primitivæ Ecclesiæ *ritus;* desinite *nuper* inventa pro credendis necessario, et quidem sub anathemate, gregibus magni Pastoris obtrudere.—Volumus scire quæ sit vera fides: ea est, auctore Juda Apostolo, (v. 3,) quæ *semel* fuit tradita.

[2] Archbp. LAUD against Fisher, sect. 24. In the English Reformation our *Princes* had their parts, and the *Clergy* theirs; and to these two principally the power and direction for Reformation belong. That our Princes had their parts is manifest, by their calling together of the Bishops and other of the Clergy to consider of what might seem worthy of Reformation. And the Clergy did their part; for being then called together by Regal Power, they met in the National Synod of sixty-two, and the Articles then agreed on were afterwards confirmed by acts of state and the Royal assent.—And it is more than clear, that if the Roman Church will neither reform nor suffer reformation, it is lawful for any other particular Church to reform itself, so long as it doth it peaceably and orderly. See also Bp. PEARSON, Minor Works, ii. 233.

Archbp. WAKE, Letter to Dupin, Oct. 1, 1718, in Mosheim, Eccles. Hist. Appendix iii. No. v. Tandem defatigato regno dura necessitas sua jura tuendi oculos omnium aperuit. Proponitur quæstio *Episcopis* ac *Clero* in utriusque Provinciæ *Synodo* congregatis, an Episcopus Romanus in Sacris Scripturis habeat aliquam majorem juridictionem in regno Angliæ quam quivis alius externus Episcopus? In partem sanam, justam, veram utriusque concilii suffragia concurrere. Quod Episcopi cum suo Clero statuerant, etiam regni *Academiæ* calculo suo approbarunt, *Rex* cum *Parliamento* sancivit: adeoque tandem, quod unice fieri poterat, sublata penitus potestas, quam nullæ leges, nulla jura, vel civilia vel ecclesiastica, intra debitos fines unquam poterant continere.

Siquam prærogativam Ecclesiæ concilia Sedis Imperialis Episcopo concesserint (etsi, cadente imperio, etiam ea prærogativa excidisse merito possit censeri;) tamen quod ad me attinet, servatis semper Regnorum juribus, Ecclesiarum libertatibus, Episcoporum dignitate, modo in cæteris conveniatur, per me licet, suo fruatur qualicunque primatu. At in alias ecclesias dominari; episcopatum, cujus partem Christus unicuique episcopo *in solidum* reliquit, tantum non in solidum sibi soli vindicare; siquis ejus injustæ tyrannidi

sese opposuerit, cœlum ac terram in illius perniciem commovere; hæc nec nos unquam ferre potuimus, nec vos debetis. In hoc pacis fundamento si inter nos semel conveniatur, in cæteris aut idem sentiemus omnes, aut facile alii aliis dissentiendi libertatem absque pacis jacturâ concedemus.

[3] Bp. JEWELL, Apology, c. vi. in Christian Institutes, p. 352, and ibid. p. 312, and *note*. HOOKER, III. i. 10. As if we were of opinion that *Luther* did erect a *new* Church of CHRIST. Bp. HARSNETT, Parl. Hist. i. 1481. We fetch not our Reformation from Wickliffe, Huss, and Luther, of latter times, but from the first 400 years next after Christ. Bp. SANDERSON, Pref. to Sermons, § xv. Our godly forefathers had no purpose; nor had they any warrant to *set* up a *new Religion*, but to *reform* the *old*. Archbp. BRAMHALL, i. 119. We do not arrogate to ourselves a new Church, a new Religion, or new Holy Orders. Our Religion is the same as it was, our Church the same, our Holy Orders the same, differing from what they were only as a garden weeded from a garden unweeded. Bp. BULL, ii. p. 205. We maintain that our Church, and the Pastors thereof, did always acknowledge the same Rule of Faith, the same fundamental Articles of the Christian Religion, both *before* and *since* the *Reformation;* but with this difference, that we *then* professed the Rule of Faith, with the additional corruptions of the Church of Rome; but *now*, God be thanked, without them.

[4] St. CYPRIAN. Ep. 74.

Q. 3. But since then the English Church was, as you affirm, *restored at* the Reformation, can we say that she could have been properly called a *Church* while she was infected with so many Papal corruptions as she was *before it?*

A. Yes; under Popery she was a Church, though an *erring* one. The Israelitish Church still remained a Church even under Ahab; the Jewish Church still existed under the Pharisees; the Scribes sat in Moses' seat, and were to be obeyed in all things lawful and indifferent. Jerusalem was "the Holy City," though its rulers did not receive Christ. The Christian Church existed still, when the "world groaned that it had become *Arian*."[1] The ark of God was still the ark of God, even when in the hands of the

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Philistines; and the vessels of the Temple were holy even at Babylon. So the Church of England, though she had fallen from her former purity, was still a Church while under the Pope.[2] *If* she was *not* a *Church then*, we admit that she *is no Church now;* and we would then allow that she was *founded* at the Reformation, that is, that she was the work of *men*, and not of *God;* that she sprang from *earth*, and not from heaven; that she is a *new* Church, and therefore, *no* Church. But no; we believe her to have been a *true* Church, and (*corruptions excepted*) the *same* Church, *before* Papal times, *in* them, and *after* them.

[1] S. HIERON. adv. Lucif. c. 7. Ingemuit totus Orbis, et Arianum se esse factum miratus est.

[2] Archbp. LAUD against Fisher, p. 105, ed. Oxf. 1839. A Church that is exceedingly corrupt is yet *a true* Church in verity of *essence*, but it is not a *right* Church: as a thief is a true *man* in verity of essence, but is not a *right* man.

Archbp. BRAMHALL, ii. p. 38. "A Church may be said to be a *true* Church in two senses, *metaphysically* and *morally:* and every Church which hath the essentials of a Church, how tainted soever it be in other things, is *metaphysically* a *true*" (though *not morally a right*) "Church." See also ii. 26. 55.

HOOKER, V. LXVIII. 9. We earnestly advise them to consider their oversight, in suffering indignation at the faults of the Church of Rome to blind and withhold their judgments from seeing that which withal they should acknowledge, concerning so much nevertheless still due to the same Church, as to be held and reputed a part of the House of God, a limb of the Visible Church of Christ.

Bp. SANDERSON, Preface to his Sermons, p. xviii. "The great *promoters* of the *Roman* interests among us, and betrayers of the Protestant cause, are they who, among other false principles, maintain that the Church of Rome is *no true* Church." The truth of the above assertion of Bp. Sanderson will appear on examination of the use which Bossuet makes of the allegation, that "Rome is no true Church," in his Variations, xv. 26, 27. See also Dr. PULLER, Moderation of the Church of England, chap. xvii. p.

454. "CASAUBON had good reason to say, The denying the Church of Rome the *being* of a Church, hath been a great hindrance of Reformation: and I verily believe the opinion most Papists are kept in, that the religion of Protestants is *a new religion*, is not of little force to make them averse from it to this day."

Q. 4. But can you explain further, how she could be a Church in *Papal times?*

A. Because as both the Israelites and Jews had the Law and the Prophets and a Priesthood in the worst times, and were so God's people,[1] as we have seen, and were recognised by Him and by Christ as such; as the apostolical and apocalyptic Churches, although tainted with sundry corruptions, (see above, pt. i. ch. i. ans. 7.) did not therefore cease to be Churches, and are called Churches in Holy Writ; so in Popish times the Church of England had, by God's mercy, the *essentials of a Church*, though greatly marred and obscured. She had the Christian Sacraments; the Holy Scriptures; an Apostolic succession of Ministers; the Lord's Prayer; the three Creeds, and the Ten commandments,[2] and she was, therefore, a Church.

[1] HOOKER, III. i. 8–10.

[2] The words of the Reformers on this important point, as for instance of MARTIN LUTHER, in S. Joann. c. xvi. and contra Anabaptistas, are very observable. Nos fatemur sub Papatu plurimum esse boni Christiani, imo omne bonum Christianum, atque etiam *illinc ad nos advenisse;* quippe fatemur in Papatu veram esse Sacram Scripturam, verum Sacramentum Altaris, veras claves ad remissionem peccatorum, verum prædicandi officium, verum Catechismum, ut sunt Oratio Dominica, Decem Præcepta, Articuli Fidei: dico insuper sub Papatu veram Christianitatem imo verum Christianitatis nucleum esse.

See also CALVIN, Instit. iv. 11, 12. Hinc patet nos *minime negare* quin sub Romani quoque Pontificis tyrannide *Ecclesiæ* maneant. See also, concerning the *English Reformers*, NEAL, History of the Puritans, pt. i. ch. iv. "It was admitted by the Court-Reformers," (by which the writer means Abp. PARKER, Bps. JEWELL, GRINDAL, &c.) "that the Church of

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Rome was a *true Church*, though corrupt in some points of doctrine and government; that all her ministrations were valid, and that the Pope was a true Bishop of Rome, though not [Supreme Head] of the Universal Church." And, finally, Rome is called a Church in the XXXIX ARTICLES, Art. xix. on which Dr. HEY,—"The Church of Rome is here allowed the *essence* of a true Church." IV. xix. 8. tom. ii. p. 373, ed. 1841, and in the CANONS (Canon 29) it is said, "So far was it from the purpose of the Church of England to forsake and reject the *Churches* of *Italy*," &c.

Q. 5. You speak of the Church of England as existing *before* Popery, and as holding the *ancient faith;* but is she not called a *Protestant* Church, and is it then *consistent* to say, that she is *older* than Popery, when Protestantism is a *renunciation* of Popery? and how then can she be united by doctrine with the Catholic Church?

Above. Pt. ii. chap. i.

A. The Church of England, *as a Church*, is as old as Christianity. Her *Protestantism* is, indeed, comparatively recent, and *this* for a good reason, because the Romish *errors* and *corruptions*, against which she *protests*, are *recent:* but the fact is, that, as the *Universal* Church, for the maintenance of her Catholicity, was *Protestant* at the first four General Councils; as she *protested* at Nicæa against the heresy of Arius, and at Constantinople against Macedonius, as she *protested* at Ephesus against Nestorius, and at Chalcedon against Eutyches, so the Church of *England became Protestant*[1] at the Reformation, in order that she might be more truly and purely *Catholic;* and, as far as Papal errors are concerned, if Rome will *become* truly *Catholic*, then, but not *till then*, the Church of England will *cease* to be *Protestant*.

[1] Archbp. LAUD, Conference with Fisher, sect. 21. The Protestants did not get their name by protesting against the *Church of* Rome, but by protesting (and that when nothing else would serve) against her *errors* and superstitions. Do you *remove them* from the Church of Rome, and our *Pro-*

testation is *ended*, and the *separation* too. Thus far Abp. LAUD; and it may be added, that if Rome would become *Catholic*, *Popery* would cease too; for, as GROTIUS observes, Epist. p. 5, Fermè verum est quod quidam magni nominis theologi prodiderunt, omnia quæ vera sunt, et, quæ nos credimus, etiam a Papistis agnosci; sed addi insuper falsa alia, quorum quædam sunt talia ut cum primis illis additis veris nequeant consistere. Unde sequitur, redactâ Religione ad ea in quæ omnes Ecclesiæ omnium temporum consentiunt, *collabi Papismum*, ut qui conflatus sit ex *privatis opinionibus*. See also Bp. ANDREWES, ad Card. Bellarmin. cap. i. p. 20.

BURKE, v. p. 180. We are Protestants, not from indifference, but *zeal*.

Q. 6. But it is said, do not what are called the *Thirty-nine Articles* contain an exposition of the doctrines of the Church of England, and were they not first drawn up, as they now stand, in the year 1562: and if so, where was the Faith of the English Church *before* that time? and if she had no Articles of Faith, how could she be a Church? and how, therefore, be united in doctrine with the Catholic Church?

A. Where, we might ask in reply, was the faith of the *Universal Church* of Christ before the year 325, when the Nicene Creed was promulgated?—And the answer would be—It was in the *Holy Scriptures* as interpreted by the Church from the beginning. So the Church of England holds neither more nor less than "*the Faith once* (*for all*, ἅπαξ) delivered to the saints." The Thirty-nine Articles contain no *enactment* of any thing *new* in doctrine, but they are only a *declaration* of what is *old*. In them the Church of *England* affirms that HOLY SCRIPTURE[1] "containeth all things necessary to salvation," and that by Holy Scripture she means "those Canonical books of whose authority was never any doubt in the *Church*;" in them she asserts that the three CREEDS,[1] which have been received by the Catho-

Jude 3.

1 Tim. vi. 3-5, 20.

Art. VI.

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lic Church ever since they were framed, "ought thoroughly to be received and believed." She rejects the practice of public prayer in a tongue not understood by the people, as "plainly repugnant to the Word of God, and the *custom of the primitive Church*." Similarly, she appeals to "*Ancient Authors*," "*Ancient Canons*," "*Fathers*," and "*Decrees*" of the Church in her Ordinal,[2] Homilies, and Canons. She is ready to be judged by the earliest and best ages of the Church.[3] *But*, on the contrary, the Church of *Rome*, on other occasions, and especially at the *Council of Trent* in the sixteenth century, (A. D. 1545-63,) in defiance of the prohibition of the Third General Council[4] (that of Ephesus,) imposed *Twelve new Articles of faith*[5] (which she does not pretend to rest on Holy Scripture) to be believed, on pain of damnation, on *the authority* of this Council, which was uncanonical[6] in its convocation, illegal in its convention, and uncatholic in its constituton: and thus she claims to herself the power of publishing a *quintum Evangelium;* or rather, as may be truly said, she *convicts herself* of *obtruding* on the world a *New Religion*, and of being, so far, a *New Church*.

[1] XXXIX ARTICLES, Art. vi. Art. viii. Art. xxiv.

[2] Preface to the Ordinal, A. D. 1552. See the passage below cited, pt. ii. ch. vi. ans. 2, note; and OFFICE for Consecration of Bishops; Brother, forasmuch as the Holy Scripture and the *ancient Canons* command, &c.

HOMILIES *passim*. As a specimen, see the Homily against Peril of Idolatry, pt. ii. p. 178. "It shall be declared that this truth and doctrine . . . was believed and taught of the *old holy Fathers*, and *most ancient learned Doctors*, and received *in the old Primitive Church*, which was *most uncorrupt and pure;* and this declaration shall be made out of the said holy Doctors' own writings, and out of the ancient Histories Ecclesiastical to the same belonging."

CANONS of 1603; in the 31st Canon, "Forasmuch as the ancient Fathers of the Church, led by the example of the

Apostles, appointed, &c., we following their holy and religious example, do constitute and decree, &c.—Canon 32. According to the judgment of the *ancient Fathers*, and the practice of the primitive Church, We do ordain, &c.—Canon 33, It hath been long since provided by many *decrees of ancient Fathers*, That, &c. According to which example we do ordain.—Canon 60, Forasmuch as it hath been a solemn, ancient, and laudable *custom in the Church* of God, *continued from the Apostles' time*, That, &c. We will and appoint, &c.

[3] Of the Scriptural, Primitive, and Catholic foundation of the doctrine of the Church of England, a very clear and emphatic statement was made by KING JAMES I., aided by Bishop ANDREWES and ISAAC CASAUBON, to Cardinal PERRON, (Casauboni Epist. p. 493,) as follows, see above, ch. v. ans. 1, note, and below, ch. vii. ans. 2.) Beatus Chrysostomus, cum alibi, tum ex professo in Homiliâ, in Acta, xxxiii. tractans illam quæstionem, *Quo pacto vera Ecclesia inter plures societates, quæ hoc sibi nomen vindicant, possit discerni?* duo docet esse instrumenta judicandi et quæstionis hujus decidendæ; primò quidem *Verbum Dei*,, tum autem *antiquitatem doctrinæ*, non ab aliquo recentiore excogitatæ, sed ab ipso Ecclesiæ nascentis *principio semper* cognitæ. Hæc duo κριτήρια REX cum ECCLESIA ANGLICANA totâ voluntate amplectens pronuntiat eam demum se doctrinam pro verâ simul et necessariâ ad salutem agnoscere, quæ é fonte Scripturæ Sacræ manans per consensum Ecclesiæ veteris, ceu per canalem, ad hæc tempora fuerit derivata. Pag. 498. REX igitur et ECCLESIA ANGLICANA, *quatuor prima Concilia œcumenica* quum admittant, eo ipso satis declarant, veræ ac legitimæ Ecclesiæ tempus non includere se uno aut altero demum seculo; verùm multo longius producere, et Marciani Imperatoris, sub quo Chalcedonense concilium est celebratum, tempus complecti. . . . . *Primitivæ Ecclesiæ* testimonio et pondere sublato, controversias hodiernas finem nunquam τὸ κατ' ἀνθρώπους accepturas, neque ullâ disputatione fore terminandas, ultro Serenissimus Rex agnoscit. Dogmata fidei, et puicquid ad salutem necessarium meretur credi, è *solâ Scripturâ sacrâ* peti debere, neque à quorumvis mortalium auctoritate pendere, sed é *Verbo Dei* duntaxat, quo suam Ipse nobis voluntatem per Spiritum Sanctum declaravit. *Patribus* enim et *Ecclesiæ veteri* Fidei Articulos *eliciendi* è Sacrâ Scripturâ, et *explicandi*, jus fuisse; *novos articulos comminiscendi* nullum jus fuisse. Isto posito fundamento et τῃ θεοπνεύστῳ paginæ sua majestas manebit sarta, tecta; et piis Patribus quæ debetur reverentia præ-

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stabitur. Hoc voluisse omnes veteris Ecclesiæ Doctores facilè potest ex eorum scriptis demonstrari.

Cui jam nota non sunt verba aurea Basilii Magni, in libello de Fide? *Φανερὰ ἔκπτωσις πίστεως, ἢ ἀθετεῖν τι τῶν γεγραμμένων, ἢ ἐπεισάγειν τῶν μὴ γεγραμμένων.*

[4] CONCIL. GENERAL. Labbe, iii. p. 689, A. See below, ch. vii. ans. 2, note. *Ὥρισεν ἡ ἁγία σύνοδος ἑτέραν πίστιν μηδενὶ ἐξεῖναι προσφέρειν ἢ συντιθέναι παρὰ τὴν ὁρισθεῖσαν παρὰ τῶν ἁγίων πατέρων τῶν ἐν τῇ Νικαίᾳ συναχθέντων σὺν ἁγίῳ πνεύματι*—and it anathematizes all who dare to do so.

[5] Abp. LAUD, Conference, Sect. 38. The Council of Trent having added *twelve new* articles to the *Creed*, says thus of them, "*Hæc est vera Catholica Fides, extra quam nemo salvus esse potest.*" (Bulla Pii IV. super Formâ Juramenti Prof. Fid. in fine Conc. Tridentini.)

BARROW on the Pope's Supremacy, p. 290. The New Creed of Pius IV. (i. e., of the Council of Trent,) containeth these novelties and heterodoxies.

1. Seven Sacraments. 2. Trent Doctrine of Justification and Original Sin. 3. Propitiatory Sacrifice of the Mass. 4. Transubstantiation. 5. Communicating under one kind. 6. Purgatory. 7. Invocation of Saints. 8. Veneration of Reliques. 9. Worship of Images. 10. The Roman Church to be the Mother and Mistress of all Churches. 11. Swearing obedience to the Pope. 12. Receiving the decrees of all Synods and of Trent.

The Oath declares, Hanc veram Catholicam Fidem, *extra quam nemo salvus esse potest*—voveo spondeo et juro—A. D. 1564. This Oath is to be taken by all Romish Priests, lay and secular, and by all members of monastic orders.

[6] XXXIX ARTICLES, [CH. OF ENG.] Art. xxi. General Councils may not be gathered together without the commandment and will of princes.

Abp. LAUD, Conference, sect. 27, 28, 29. The Council of Trent was *not legal* in the necessary conditions to be observed in a General Council—both through defect of legal *convocation* and of legal *presidency*, and, therefore, without synodical order; for there is no such thing as a General Council without *imperial* or *royal convocation* and *presidency*. (It was *partial* in its constitution,) there being more *Italian* Bishops than of all Christendom besides; and in some sessions scarce forty or fifty Bishops present. See also BRAMHALL, i. 258, 259, and note, and CASAUBON, Exc. Baron. XV. p. 214.

[Moreover the Council of Trent is not Œcumenical, because not accepted by the Greek and Anglican communions. See *ante*, pt. i. ch. v. answer vii.]

Q. 7. But may not a similar defence be made for these twelve articles of the *Council of Trent* as was just now alleged in behalf of the *Thirty-nine Articles?* May it not be said that *they also* were only *declaratory*, and that, though first *enounced* at that Council, they had been *believed* by the Catholic Church from the beginning?

A. This has, indeed, been said; but it is written in Scripture, that "the Holy Scriptures are able to make men wise unto salvation;" that, "if any man speak, let him speak as the Oracles of God," and he that interpreteth (προφητεύων) "let him interpret according to the proportion of faith;" that "the faith was *once for all* (ἅπαξ) delivered to the saints;" that we are to hold fast the form of sound words, and that, "if any man, or even an Angel from heaven, preach any *other* doctrine" than what the Apostles have delivered, and the Apostolic Churches have received, "let him be anathema;" and it is incredible that the Church should have *believed* from the beginning so many articles which it did not *publicly profess* till the Council of Trent; and no *proof* has ever been adduced of such a belief as is here affirmed.

2 Tim. iii. 15. 1 Pet. iv. 11.

Rom. xii. 6. Jude 3.

Gal. i. 9.

And further, the Thirty-nine Articles not only do not enforce *any new* doctrine, but they affirm (Article xx.) that none *can be enforced* which is not found in Scripture; whereas the greater number of these Articles of the Council of Trent *were first declared then:* and they, be it observed, are articles of *doctrine;* and are required *on oath, and* under solemn anathemas, to be believed as *necessary to salvation.* Now, a Communion which enforces articles *of faith* which it does not find in Scripture, and which it allows to have been first *declared* in the sixteenth century after Christ, and which it cannot show to have been held in the early ages of the Church, does, in that respect,

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what is very unwarrantable; and, also, it leaves the world in uncertainty as to what it may *hereafter declare* to be necessary to salvation; it proves itself to have been very remiss in not having *before* declared doctrines which it asserts to be *necessary to salvation;* it removes the Faith from the rock on which Christ has set it, and places it on the shifting sand; it overthrows the authority of SCRIPTURE; it sets at defiance the Divine command, "To the Law and to the Testimony! *If* they speak *not* according to this WORD, it is because they *have no light in them:*" and it subjects itself to the fearful anathema, "Adoro Scripturæ plenitudinem: si non est *scriptum*, timeant VÆ illud adjicientibus aut detrahentibus destinatum!"[1]

Deut. iv. 2. xii. 32. xviii. 20. Prov. xxx. 5, 6. Isa. viii. 20. Matt. xv. 9. Rom. xv. 4. Gal. i. 9. iii. 15. 2 Tim. iii. 15. 1 Pet. iv. 11. Rev. xxii. 18.

[1] TERTULLIAN, c. Hermog. c. 22. d. Virg. Vel. i. Regula Fidei una omninò est sola *immobilis*, et *irreformabilis*. The words of the ancient SCRIPTOR ANONYMUS, ap. Euseb. H. E. v. 16. Routh, Rel. Sacræ, ii. p. 73, are very worthy of remark; δεδιὼς καὶ ἐξευλαβούμενος, μή πη δόξω τισὶν ἐπισυγγράφειν ἢ ἐπιδιατάττεσθαι τῷ τῆς τοῦ εὐαγγελίου Καινῆς Διαθήκης λόγῳ, ὃ μήτε προσθεῖναι μήτ' ἀφελεῖν δυνατὸν τῷ κατὰ τὸ Εὐαγγέλιον αὐτὸ πολιτεύεσθαι προηρημένῳ. S. HIERON. in Aggeum, cap. i. Quæ absque auctoritate et testimoniis *Scripturarum* quasi *Traditione* Apostolicâ sponte reperiunt atque confingunt percutit gladius Dei.

S. AUG. c. liter. Petil. iii. 6. Si angelus de cœlo vobis annuntiaverit præterquam quod in *Scripturis* Legalibus et Evangelicis accepistis, Anathema sit!

HOOKER, II. v. 4. To urge any thing upon the Church requiring thereunto that religious assent of Christian belief wherewith the words of the Holy Prophets are received, to urge any thing as part of that supernatural and celestially revealed truth, which God hath taught, and not to show it in *Scripture*, this did the *Ancient Fathers* evermore think *unlawful, impious, execrable.* See also Bp. SANDERSON, Prælect. iv. 19.

Q. 8. But, although the Church of England declares that the Scriptures contain all things neces-

sary to salvation, yet she is often said to admit the right of *private judgment* also, and may not, therefore, *novel expositions* of the Scriptures be publicly propounded with her permission by Ministers in her communion?

A. The term *private judgment* is often used very erroneously by those who do not understand or will not consider, its true meaning, which is, when men set up their *own private opinions* in *opposition* to the *declared public sentence of the Church.*

Now we affirm that the Church of England no where gives any countenance or sanction to any *such* judgment, but, on the contrary, openly and strongly *condemns it.* Thus in her xxth Article, she asserts the power of the *Church* to decree rites and ceremonies, and that it has "authority in controversies of faith." And with respect to *discipline* also, she says in her xxxivth Article, "Whosoever through his *private judgment* willingly and purposely doth break the *traditions* of God's *Church*, which be not repugnant to God's Word, and be *ordained* and *approved by common Authority*, ought to be rebuked openly, that others may fear to do the like." She denies not, indeed, the liberty to any one to determine whether *he will engage to expound* according to her public formularies; but she admits *no* right in any one who *has made* such an engagement, to alter, weaken, and subvert, what he is by his own act pledged to maintain: on the contrary, she censures[1] all impugners of her doctrine and discipline; and no minister of her communion may expound[2] at all, unless examined, approved, and licensed by the Bishop; and all preachers are under the jurisdiction of their Ordinary.[3] As, then, she *professes* no *novelties* herself, so she *tolerates* none in her Ministers; and she has emphatically declared her reverence for Scripture,

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as expounded by Antiquity, in her Canon of 1571, concerning Preachers; In primis *videbunt Concionatores, nequid unquam doceant pro concione quod à populo religiosè teneri et credi velint, nisi quod consentaneum sit* doctrinæ Veteris aut Novi Testamenti, *quodque ex* illâ ipsâ doctrinâ Catholici Patres et veteres Episcopi collegerint.[4]

[1] Canons of 1603. Canons 5, 6, 7. 9. 36.

[2] Canons 48, 49. [3] Canon 53.

[4] Called by Bp. COSIN "the Golden Rule of the Church of England." On the Canon of Scripture, Table, ad finem. See also Bp. BEVERIDGE, vol. i. Serm. vi. p. 126, on this Canon. "So wisely hath our Church provided against novelties; insomuch that had this one rule been duly observed as it ought, there would have been no such thing as heresy or schism amongst us; but we should all have continued firm both to the doctrine and discipline of the Universal Church, and so should have "held fast the form of sound words," according to the Apostle's counsel;" And HUGO GROTIUS, de Imperio Sum. Pot. circa Sacra, vi. 8. Non possum non laudare *præclarum* Angliæ Canonem, *Imprimis*, &c. See also Bp. PEARSON, Posthumous Works, i. 436.

Q. 9. But if the Church of Rome be chargeable with error and corruption in doctrine and discipline, is not the Church of England tainted with error and corruption, since she has derived so much from that of Rome? and if she wishes to be a pure Church, ought she not to renounce and utterly destroy what she has so received?

A. Let it be allowed for argument's sake, that the Church of England *has* received from the Primitive Church many things *through* that of *Rome*, and not rather *through* the *medium* of the ancient *British*, *Irish*, and *Scotch* Churches, and some things *from* that of Rome herself. But the nature of the former, as, for example, the Sacraments, the Word of God, Holy Orders, Episcopal Government, Prayers, Creeds, Places

for Divine Worship, the observance of the Lord's Day and of Fasts and Festivals, has not been impaired by transmission; and if, because they had been abused,[1] she had lost these, she would have lost herself; for the *abuse* of a thing does not take away its lawful *use*, but, on the contrary, *Is confirmat usum, qui tollit abusum.* The latter, such as certain Prayers and Ceremonies, were not derived from Romanists, *as such*, but from them as being therein Reasonable and Christian men; and the Church of England, by retaining both, has prudently, charitably, and piously vindicated and restored God's things to God's service;[2] whereas, if she had permitted the accidental association of bad with good to deprive her of the good, and had chosen to *destroy*, instead of to *restore*, she would have been guilty of the folly and of the sin of promoting the cause of evil against Almighty God and against herself.[3]

[1] CANONS of 1603. Canon XXX.

[2] HOOKER, IV. III.

[3] IV. VII. 6. When God did by his good Spirit put it into our hearts first to *reform ourselves*, (whence grew our separation,) and then by all good means to seek also their reformation, had we not only cut off their *corruptions*, but also estranged ourselves from them in things *indifferent*, who seeth not how prejudicial this might have been to so good a cause? See Bp. SANDERSON'S Preface to his Sermons, § XV., and HOOKER, IV. VIII. IX. 2. IV. X. V. XII. 6. V. XVII. V. XXVIII.

CHAPTER VI.

UNINTERRUPTED SUCCESSION OF HOLY ORDERS IN THE CHURCH OF ENGLAND.

Q. 1. I WOULD next inquire, if the Church of England can stand the test applied by the ancient Fathers to try Christian communities, whether they were sound branches of the Catholic Church?

A. Of what test do you speak?

Q. 2. That before mentioned; viz., whether her Ministers derive their commission by succession from the Apostles.[1]

A. Yes; the Church of England traces the Holy Orders of her Bishops and Presbyters in an unbroken line from the Apostles of Christ;[2] and she declares in her Ordinal, (approved in her Articles [Art. XXXVI.] and Canons, [Canon XXXVI.] and subscribed by all her Ministers and by all who have taken Academic Degrees in her Universities of Oxford and Cambridge,) that "there have ever been Three Orders in Christ's Church, those of *Bishops*, *Priests*, and *Deacons*, from the Apostles' time;" and she recognises none as having these orders, who have not received *Episcopal Ordination*.[3] (See above Pt. i. ch. xi. Pt. ii. ch. i.)

[1] S. IREN. iv. 43. p. 343. Grabe. Oportet obedire his, qui, cum *successionem* habent *ab Apostolis*, cum Episcopatûs successione charisma veritatis certum, secundum placitum Patris, acceperunt. See also above, pt. i. ch. vii. ans. 8, 9.

TERTULLIAN. Præscript. Hæret. c. 31. Edant (*Hæretici*) origines Ecclesiarum suarum; evolvant ordinem Episcoporum suorum ita *per successiones* ab initio decurrentem ut

primus ille Episcopus aliquem *ex Apostolis* vel Apostolicis viris habuerit auctorem et antecessorem.

S. CYPRIAN. Ep. 69. Non Episcopus computari potest qui nemini succedens a se ipso ortus est; such a one S. CORNELIUS, Routh, Rel. Sacr. ii. p. 10, calls ἐπίσκοπον ὥσπερ ἐκ μαγγάνου τινὸς εἰς μέσον ῥιφθέντα.

S. AUGUST. in Joannis Evang. Tract. xxxvii. 6. Catholica fides veniens de doctrinâ *Apostolorum*, plantata in nobis, per seriem *successionis* accepta, sana ad posteros transmittenda, inter utrosque, id est, inter utrumque errorem, tenuit veritatem.

Abp. BRAMHALL, i. p. 112. Apostolical succession is the nerve and sinew of Apostolical Unity. See above, pt. i. ch. vi. ans. 24. Bp. PEARSON, Minor Works, ii. 252.

[2] Bp. BEVERIDGE, Serm. i. vol. i. p. 23, on Matt. xxviii. 20. They certainly hazard their salvation at a strange rate, who separate themselves from such a Church as ours, wherein the *Apostolical succession, the root of all Christian communion*, hath been so entirely preserved, and the Word and Sacraments are so effectually administered; and all to go into such assemblies and meetings as can have no pretence to the great promise in my text. For it is manifest that this promise was made only to the Apostles, *and their successors*, to the end of the world. Whereas, in the private meetings, where their teachers have no Apostolical or Episcopal imposition of hands, they have no ground to pretend to succeed the Apostles, nor, by consequence, any right to the Spirit which her Lord here promiseth.

[3] BOOK OF COMMON PRAYER of the United Church of England and Ireland; Preface to Ordination Service. It is evident unto all men diligently reading the Holy Scripture and ancient authors, that from *the Apostles' time* there have been these *orders* of Ministers in Christ's Church, *Bishops, Priests, and Deacons.* Which offices were evermore had in such reverent estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful authority. And, therefore, to the intent that these Orders might be continued and reverently used and esteemed in the *United Church of England and Ireland, no man shall be accounted* or taken to be a lawful Bishop, Priest, or Deacon in the United Church of England and Ireland, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according *to the Form*

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hereafter following, or hath had formerly *Episcopal Consecration or Ordination.* [See also AMERICAN ORDINAL.]

Q. 3. And this series was never interrupted?

A. No; never.[1]

[1] Abp. BRAMHALL, ii. 203. We have set up no new Chairs, or new Altars, nor new successions, but have *continued* those which were from the beginning. MASON F. Vindiciæ Eccles. ch. viii.–xvii. See CASAUBON, below, pt. ii. ch. vii. ans. 2.

The story of the Ordination of our first Bishops in Queen Elizabeth's reign at the Nag's Head Tavern, in Cheapside, thoroughly examined, and proved to be a late invented inconsistent, self-contradictory, and absurd fable, &c. By THOMAS BROWNE, B. D., formerly Fellow of St. John's College, Cambridge, 1731, 8vo. COURAYER'S (P. F. Le) Dissertation sur la Validité des Ordinations des Anglois, 1733. Bp. BULL, ii. 204. "The story of the Nag's Head Ordination is so putid a fable, that the more learned and ingenuous Papists" (and Puritans, see NEAL, i. iv. p. 99) "are now ashamed to make use of it." PERCEVAL on Apostolical Succession, with an Appendix on the English Orders, 1841. *See also* the recent very able Preface to Abp. BRAMHALL'S Works, vol. iii. Oxford, 1844, p. 4, and Of the Validity of the Matter and Form of English Orders. See Bp. PEARSON'S Minor Works, i. 296; PRIDEAUX'S Tracts, 1716, pp. 72–144. BRAMHALL, i. 271; and on the *novelty* in the form of the *Romish* Orders. See BRAMHALL, ii. 36. 40.

The following are testimonies of *Romanists* to the validity of English Orders:—COLBERT, Bishop of Montpelier, in the Catechism published by his authority for the use of the Clergy of his Diocese, 1701, pt. i. sect. ii. ch. iii. § 7, p. 297, ed. 1795. *Demande.* Vous ne pouvez pas nier au moins que la *succession Apostolique* ne convienne à plusieurs Evêques de l'*Eglise* qu'on nomme *Anglicane,* même depuis qu'ils se sont séparés de la communion de l'Eglise Romaine? *Réponse.* Je *conviens* qu'il peut y avoir quelques-uns de ces Evêques qui aient cette succession. For the testimony of BOSSUET on this subject, see Courayer, Preuves Justif. § 1; and PALMER on the Church, ii. 453; and the Preface, by the present ARCHBISHOP of PARIS to the work of Cardinal de Luzerne sur les Droits des Evêques:—L'Eglise Anglicane fut la seule des sectes Protestantes qui *conserva* son *Episcopat.* Paris, 1845; and Dr. LINGARD, Hist. of England, vol. vii. note i. says, "The Ceremony (of Archbishop Parker's Consecration) was performed, though with a little variation, according to the Ordinal of Edward VI. Two of

the consecrators, Barlow and Hodgskins, had been ordained Bishops, according to the Roman Pontifical; the other two according to the Reformed Ordinal. (Wilk. Conc. iv. 198.) *Of this consecration, on the 17th of December,* (1559,) *there can be no doubt.*"

[See also, "Essays in Defence of the Validity of Anglican Ordinations," by the American Editor, in two Series.]

Q. 4. Did, then, the Romish Church give an Apostolic commission to those teachers who preached against herself?

A. No. It was not *Rome*, but it is CHRIST, and Christ alone, Who *gives the commisssion* to preach and to send preachers, and Who prescribes what is to be preached, viz., *His own Gospel.* The Church of Rome was only *one*[1] of the *Channels through which* that commission *flowed*, and not the *Source from* which it *rose.*

[1] Archbp. BRAMHALL, ii. 94. Before Austin, there were in Britain, British Bishops and Scottish Bishops, to which he added English Bishops. These three successions, in tract of time, came to be united into *one;* so as every English Bishop now derives his succession from British, Scottish, and English Bishops.

Q. 5. And this commission was not invalidated by the errors of those through whose hands it passed, so that the continuity of the Apostolic succession could thus have received any interruption?

A. No. The *divine office* must be distinguished from the *human officers.* The Grace of Holy Orders which was transmitted by them was the Grace, not of men, but of Christ and of the Holy Spirit, and could not be impaired by any personal defects or demerits of the Ministers who transmitted it. In the communication of God's ordinances *non merita personarum consideranda sunt, sed officia sacerdotum.*[1]

Num. xxiv. 2. 1 Sam. x. 11. Matt. xxiii. 2, 3. John xi. 49. Acts i. 25. 1 Cor. iii. 7.

[1] See S. AMBROSE, Epist. i. ad Chromatium.

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S. OPTATUS, v. 4. Sacramenta per *se* sancta sunt, non per *homines*.

HOOKER, V. LXXVII. 3. Much less is it necessary which some have urged concerning the *re-ordination* of such as others in times more corrupt did consecrate before. Which error, already quelled by St. Jerome, doth not now require any further refutation. (In Dialog. c. Luciferianos.)

GERHARD, de Sacramentis, tom. iv. p. 233, and vi. 148, 149, where he cites passages from Martin Luther, resting his claim to the ministerial office on his *Episcopal Ordination* under the *Papacy* in 1507.

Bp. ANDREWES, vol. iii. p. 278, Sermon on the Sending of the Holy Ghost. Hath not the Church long since defined it positively, that the Baptism Peter gave was no better than that which Judas, and exemplified it that a seal of iron will give as perfect a stamp as one of gold? (Greg. Naz. Orat. de Baptism.) Semblably is it with these; they that by the word, the sacraments, the keys, are unto other the *Conduits* of Grace, to make them fructify in all good works, may well so be, though themselves remain unfruitful, as do the *pipes* of *wood* or *lead*, that by transmitting the water make the garden bear both herbs and flowers, though themselves never bear any. (S. Aug. Tract. v. in S. Joann.) Sever the *office* from the *men;* leave the *men* to God, to whom they stand or fall; *let the ordinance of God stand fast.*

XXXIX ARTICLES, Art. xxvi., and Bp. BEVERIDGE on it. See above, pt. ii. ch. v.

Q. 6. But were not the Churches, in which those teachers preached, built and endowed by *Roman Catholics*, many of whose religious opinions the Church of England has declared to be erroneous, and ought they therefore to belong to her?

A. These Churches, by whomsoever they were founded, were dedicated "DEO ET ECCLESIÆ;" and by consecration they became the property and the dwelling-places of the Most High,[1] and ceased to be the possessions of man. Since then they belong not to *man*, but to *God*, and since God is TRUTH, therefore, whatever doctrine and whatever worship is *true*, *may*, nay, *must* be taught and offered therein. Moreover, to speak of the *intention* with which they were *founded*, they were

John xiv. 6. xvii. 17. 1 Tim. ii. 5. 1 John v. 6.

built for *Christian* preaching and worship, and not for the promotion of *Popery, as such*, much less of Popery such as it *became* in the sixteenth century, at the Council of Trent; they were built, not for the maintenance of *error*, but of *truth;* and their endowments, though given, indeed, in some cases, to an *erring* Church, were not given to its *errors*. And further, (as the Churches of the Donatists in Africa and their endowments were transferred to the Catholic Church by Christian Emperors in the fifth century, and this was done *legibus religiosis*,[2] as St. Augustine calls them; so) when the whole body of the Church and State of England, Sovereign and People, Clergy and Laity, (doubts and questions having arisen concerning divers points of doctrine and discipline,) did, after consulting Reason, Scripture, and Antiquity, in a lawful and deliberate manner[3] consider and decide the question *what is* truth and what is error, and so the plea of *ignorance* in these matters was taken away, it would have been inconsistent with the duty of Rulers and People to Almighty God, and injurious to the Founders of those Churches, and to the Nation at large, to have suffered error mixed with truth, and corrupting it, both in teaching and worship, to be perpetuated in them, instead of Truth alone. The Pantheon of Agrippa, at Rome, was once a heathen temple, dedicated to all the gods, and it is now a Christian Church; and the members of the Church of England might ask the Romanist why sacrifices are not there offered to Jupiter, if he should inquire of them why saints are not invoked and images worshipped in our Churches.

[1] Ecclesia (says the English Law, 2 Inst. 64) est domus mansionalis OMNIPOTENTIS DEI. Cp. HOOKER, V. XII. 3. The Dedication of Churches serveth to *surrender* up that

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right which otherwise their founders might have in them, and to make GOD Himself their *Owner*. See also SOUTH, in Christian Institutes, iii. p. 429.

[2] S. AUGUSTIN, Epist. 50, ad Bonifac. Quicquid nomine Ecclesiarum partis *Donati* possidebatur, Christiani Imperatores *legibus religiosis* cum ipsis Ecclesiis ad *Catholicam* transire jusserunt.

SARAVIA, de Sacrilegio, p. 88. In Reformatione Ecclesia fit casta conjux, et vero suo Christo reconciliatur: quare bona mariti tanquam uxor sibi vendicat legitima Ecclesia.

[3] See above, ch. v. Of 9400 beneficed Clergy, only 243 (according to Neal, i. ch. iv.) or 199 (according to Bp. Burnet) did not conform to the Doctrine and Discipline of the Church of England as reformed in 1559.
[According to Camden, 177.]

Q. 7. You have before spoken of the Church of England as *Protestant*; is she not then liable to a charge of inconsistency and partiality in recognising the Holy Orders of the Church of *Rome*, while she does not acknowledge those of such *Protestant Communities* as do not possess Episcopal Government; and does she not, it may be inquired, in so doing, prefer Romanists to Protestants?

Preface to the Ordinal.

A. No. The Church of England does in no respect prefer *persons*, *as such*, to *any other persons*. But, as the baptism given by Judas was the baptism of Christ not less than that given by Peter or by John, and therefore, the primitive Church[1] did *not re-baptize* those who had been baptized by Judas, but it *did baptize* those who had been baptized by John the Baptist; and in so doing, it did not prefer *Judas* to *John*, but it preferred the baptism of *Christ*, though given by *Judas*, to the baptism of *John the Baptist*, though given by *John himself;* so the Church of England prefers the Holy Orders of *Christ*,[2] by *whomsoever* they may be given, to a commission from *man*, whoever he may be. In this matter, therefore, she is resolved to "follow the perfection of them that

Eccl. xlii. 1. James ii. 1. Jude 16.

Acts xix. 5.

like not her, rather than the defect of them whom she loves."[3]

[1] S. AUGUST. in Joannis Evang. Tract. v. 18. Baptismum Christi das, ideo non *post te* baptizatur; *post Joannem* (Baptistam) ideo baptizatum est, quia non *Christi* baptismum dabat, sed *suum*. Non ergo tu melior quàm Joannes: sed baptismus, qui per te datur, melior quam Joannis. Ipse enim *Christi* est, iste autem Joannis. Et quod dabatur a Paulo, et quod dabatur a Petro, Christi erat: et si datum est a *Judâ*, Christi erat. Dedit Judas, et non baptizatum est *post Judam;* dedit Joannes, et baptizatum est post Joannem: quia si datus est a Judâ baptismus, Christi erat: qui autem a Joanne datus est, Joannis erat. Non Judam Joanni, sed baptismum *Christi*, etiam per *Judæ* manus datum, baptismo *Joannis* etiam per manus *Joannis* dato rectè præponimus.

[2] See above, ans. 4.

[3] HOOKER, V. XXVIII. 1.

Q. 8. But it is asked, since a Church cannot exist without a *priesthood*,[1] nor a priesthood without a *sacrifice*, can it be said that there is any sacrifice in the Church of England: and if not, has she a true priesthood, and is she a true Church?

A. The Church of England has *all* the sacrifice which the Catholic Church has, and she dares not have more. In her Office for the Holy Communion she has a sacrificium *primitivum*, i. e., a sacrifice in which she offers "alms and oblations," *primitiæ* or *first fruits*, of His own gifts,[2] to God, as the Creator and Giver of all; she has a sacrificium *eucharisticum*, i. e., a "sacrifice of praise and thanksgiving;" she has a sacrificium *votivum* in which the communicant presents *himself*, his "soul and body, to be a reasonable sacrifice to God," and in which the Church offers herself, which is "Christ's mystical body," to God;[3] a sacrificium *commemorativum*, commemorative of the death and sacrifice of Christ; a sacrificium *repræsentativum*, which represents and pleads His meritorious suffer-

Heb. x. 26.

Phil. iv. 18. Heb. xiii. 16.

Ps. cxvi. 12. 1 Cor. vi. 20. xi. 23–26. Heb. xiii. 1. Rom. xii. 1. 1 Pet. ii. 5.

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John vi. 51–56.

Heb. vii. 27. x. 12. 14.

Heb. vii. 15.

ings to God; a sacrificium *impetrativum*, which implores the benefits of Christ's death from Him; and she has a sacrificium *applicativum*, which applies them to the worthy receiver. But she has *no* sacrificium *defectivum*, in which the cup is denied to the lay communicant: nor, on the other hand, has she a sacrificium *suppletivum*, to make up any supposed defects in the One great sacrifice offered once for all for the sins of the world, upon the cross, by Him Who "remaineth a Priest for ever after the order of Melchizedeck."[4]

[1] S. HIERON. adv. Lucif. c. 8. Ecclesia non est quæ non habet *Sacerdotes*.

[2] GRABE, ad S. Iren. iii. xxxii. Ante consecrationem, veluti *primitias* creaturarum, in recognitionem supremi Ejus super universa dominii. pp. 323–328, and p. 396. "Hoc est," (says GROTIUS, Annot. in Cassand. Art. x. p. 620,) "quid dicitur in Liturgiis, *τὰ Σὰ ἐκ τῶν Σῶν*."

[3] GROTIUS, iv. p. 620. Tertium sacrificium est quod facit Ecclesia *offerens corpus Christi, quod est Ipsa*, ut loquitur Augustinus. Offerunt enim fideles suum corpus et sanguinem Deo, parati, si res ita tulerit, pro Ejus gloriâ vitam profundere. Sic Abraham dicitur filium obtulisse defunctione cordis, ut explicat Salvianus.

[4] Archbp. LAUD against Fisher, 35. In the Eucharist we offer up to God three sacrifices; one by the priest, only, that is the *commemorative* sacrifice; of Christ's death, *represented* in bread broken and wine poured out; another by the priest and people jointly, and that is the sacrifice of *praise* and *thanksgiving* for all the benefits and graces we receive by the precious death of Christ; the third by every particular man for himself, and that is the sacrifice of every man's *body and soul* to serve Him in both all the rest of his life.

Bp. ANDREWES, v. 67. Archbp. BRAMHALL, ii. 276. Bp. VAN MILDERT's Preface to Waterland's Works, i. 267–276, and WATERLAND, Works, vii. p. 349. viii. p. 161. GROTIUS in Cassand. Art. x. p. 620.

CHAPTER VII.

THE CHURCH OF ENGLAND DID NOT SEPARATE HERSELF FROM THE CHURCH OF ROME.

Chap. VII.

Q. 1. It is one of the marks of the true Church to be *always visible:* was then, it is asked, the Protestant Church of England visible before the Reformation? and if not, can it be a true Church? Matt. v. 14.

A. Yes, (as has been before stated, chap. i.—vi.) the Church of England has been *always* visible since the time of the Apostles, not, indeed, *as Protestant*, but as a branch of the Catholic Church. A man is a man, and a visible man, even when he is labouring under a sore disease. Job was visibly Job when he was covered with sores. So was the Church of England visible in the worst times. She was visible in her Churches, in her ordained Ministry, and in her religious assemblies; she was visible in the Holy Sacraments, in the Holy Scriptures, in the Decalogue, in the Lord's Prayer, and in the Creeds, which she retained[1] even in the worst times; she was visible in the flames of her martyrs, who suffered for the Truth.

[1] Hooker, III. i. 8–10. See above, chap. v.

Q. 2. But if the Church of England was still a Church in Papal times, was she not guilty of the *sin of schism* in separating herself from the Church of Rome?

A. Schism is a *voluntary* separation (Part i. ch. v. ans. 24.) The Church of England did never Below, ans. 11.

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separate herself from *any* Christian Church,[1] or make a division in the universal Church; she purified herself indeed from *Romish errors*, *usurpations* and *corruptions;* but she did not sever herself from the Catholic Church, nor even from the *Church* of Rome.[2]

[1] The following is the language of the Church herself on this subject. CANONS, 1603. Canon. XXX. *So far* was it from the purpose of the Church of England to *forsake and reject the Churches of Italy*, France, Spain, Germany, or any such like Churches, that it doth with reverence retain those ceremonies which do neither endamage the Church of God, nor offend the minds of sober men; and only departed from them in those particular points wherein they were fallen from themselves in their ancient integrity, and from the Apostolical Churches which were their first founders.

HOOKER, III. i. 10. We hope that to *reform ourselves*, if at any time we have done amiss, is not to *sever* ourselves from the Church we were of before.

Archbp. BRAMHALL, ii. p. 39. We have not left the *Roman Church in essentials*.—We retain the same *Creed* to a *word*, and in the same *sense*, by which all the primitive Fathers were saved, which they held to be so *sufficient*, that in a General Council (Council of Ephesus, A. D. 431, pt. ii. act. vi. cap. 7. Labbe, Concil. iii. p. 689. A.) they did forbid all persons, under pain of deposition to Bishops and Clerks, and anathematization to laymen, to compose or obtrude *any other* upon any persons converted from Paganism or Judaism. We retain the same *Sacraments* and *Discipline* which they retained; we derive our *Holy Orders* by lineal succession from them. It is not we who have forsaken the *essence* of the *modern* Roman Church by *subtraction*, but they who have forsaken the *ancient* Roman Church by *addition*. Can we not forsake their New Creed, unless we forsake their Old Faith? See also BRAMHALL, ii. 200.

See above, pt. ii. ch. v. ans. 4, note 5.

[2] CASAUBONI Epistolæ, Roterodami, 1709, p. 483. Ecclesiam enim Anglicanam adeò non descivisse à fide veteris Ecclesiæ Catholicæ, quam veneratur et suspicit, ut ne à fide quidem *Romanæ* Ecclesiæ desciverit, quatenus illa cum vetere Catholicâ consentit. Si quæritur successio personarum, in promptu sunt nomina Episcoporum et series à primo nusquam interrupta. Si successio doctrinæ, agite, periculum facite. See above, chaps. iv. and vi., and below, chap. viii., and Bp. BILSON, Perpet. Gov. c. 15.

Q. 3. How can you further show this?

A. Even by the confession and practice of Popes and Romanists themselves. The doctrine and discipline of the Church of England is to be found in her Book of *Common Prayer*. Now the Popes of Rome, Paul the Fourth, and Pius the Fourth, offered to confirm this[1] Book, if Queen Elizabeth would acknowledge the Pope's supremacy; and Roman Catholics in these realms habitually conformed to the worship of the Church of England for the first twelve years of Queen Elizabeth's reign,[2] after which time they were prevented from doing so by the bull of Pius V. (dated Feb. 23, 1569) which excommunicated that sovereign.[3]

[1] TWISDEN, p. 175. BRAMHALL, ii. 85. Ld. CLARENDON, Religion and Policy, p. 381.

[2] CAMDEN, Annal. 1570.

Bp. ANDREWES, Tortura Torti, pp. 130–132.

Archbp. BRAMHALL, i. 248. For divers years in Queen Elizabeth's reign there was no recusant known in England; but even they who were most addicted to Roman opinions yet frequented our Churches and public assemblies, and did join with us in the use of the same prayers and divine offices, without any scruple, till they were prohibited by a papal bull for the interest of the Roman court. Bp. TAYLOR, vii. 289, 290. Bp. BULL, ii. 207. See authorities quoted in Christian Institutes, iv. 251, and PALMER on the Church, i. 457.

[3] BULLARIUM ROMANUM, viii. p. 98.

Q. 4. How was this separation from Romish errors occasioned?

A. *First*, through the unjust claims,[1] usurpations, encroachments, and exactions of the Bishop of Rome with respect to *Investiture*, *Annates*, *Peter-pence*, *Papal bulls*, *Appeals*, *&c.;* which claims rested on forged Papal Decretals[2] published by Dionysius Exiguus, in the sixth century, and by Pseudo-Isidorus, in the ninth century, and the

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Decretum of Gratian, in the twelfth; and which were enforced with great rigour and rapacity, in defiance of reason, law, custom, and long and oft-repeated remonstrance;[3] and, *secondly*, through the principles of state policy propounded by the see of Rome, which rendered resistance to its domination on the part of Princes and Governments necessary for their own preservation; *thirdly*, through the imposition of new and corrupt *doctrines* on the part of the *Church* of Rome[4] as *necessary to salvation* and as *terms* of *Communion* with her.

[1] Sir R. TWISDEN, p. 117. 134. 176. 179. Archbp. BRAMHELL, i. 149–151. Bp. BULL, ii. 207. Bp. STILLINGFLEET on Eccles. Jurisdict. p. 52. (in Eccl. Cases, vol. ii.) PALMER on the Church, i. 434–439.

[2] BUDDEI Isagoge, i. p. 757. 759. 763. LABBE, Concil. i. p. 78. ABBÉ FLEURY, Discours IV. de l'Histoire Ecclésiastique, pp. 159. 290. PUETTER, Historical Development of the Constitution of the German Empire—Dornford's Translation, i. p. 79. It had been customary for the learned to employ themselves in collecting the decrees of the ancient synods of the Church, and sometimes the letters of the Bishops of Rome. A certain *Dionysius Exiguus* had published such a collection at Rome about A. D. 526, from Pope Siricius, A. D. 385, to Pope Anastasius, 498. *Isidorus*, Bp. of Seville, in Spain, who died A. D. 636, made a similar collection. An impostor about the middle of the ninth century made use of the name of Isidorus to promote the circulation of a collection he had fabricated, which he pretended contained the letters of Bishops of Rome from as far back as A. D. 93. The subjects of them tended chiefly to prove that the Bishop of Rome was the successor of the Apostle Peter, that the keys of Heaven were in his hands, and that the foundation of the Church rested on him; that all Archbishops and Bishops were subject to the Pope, from whom they derived all the power they enjoyed; that it was his prerogative to excommunicate both kings and princes, and to declare them incapable of reigning. The decrees of councils were falsified; no less than fifty forged decrees were added to the Council of Nice, and the sense of other passages, in which the patriarchs of Alexandria and Constantinople were placed on an equality with the Bishop of Rome,

was reversed by the insertion of a negative. The authors of this scheme contrived to disperse the collection, which was at least so universally received as genuine, that the greatest part of it was received into the *Papal Code, which is still the source of Roman Catholic Ecclesiastical law;* and whole nations and general Councils of the Church were unable to resist the consequences of the Collection of Isidorus, the spurious character of which was first exposed to the world by the divines who compiled a laborious work on Ecclesiastical History, called the Centuries of Magdeburgh, about the middle of the 16th century. The establishment of the Isidorian principles was reserved for a man who carried them even far beyond their original design. This was the object of Hildebrand, as counsellor of the Popes, till he ascended the pontific throne as Gregory VII. Concerning the formation of the CANON LAW, see note Eccl. Biog. i. 129.

[3] Bp. BILSON, Christian Subjection, pt. i. p. 105.

[4] See above, pt. ii. ch. v. ans. 4.; below, ans. 6, 7, 8, 9. Abp. BRAMHALL, ii. 56. 199, 200.

Q. 5. Mention some of these main principles of State Policy.

A. The Bishop of Rome, in his public enactments[1] never yet revoked, claimed power to dethrone Kings, to dispose of their Kingdoms, to prohibit Ecclesiastics from taking Oaths of Allegiance, and to release all subjects from the obligation of such oaths to their lawful Sovereigns.[2]

[1] The following are the statements of the PAPAL SEE concerning *its own powers;* they are all derived from the CANON LAW approved and published by its *authority* (*jussu.*) See the Bull of Pope GREGORY XIII. prefixed to the Canon Law.

The Pope has power to absolve subjects from their Oath of Allegiance to Kings.

DECRETI ii. Pars. Causa xv. Qu. xi. Gratian. A fidelitatis juramento Romanus Pontifex nonnullos absolvit cum aliquos a suâ dignitate deponit.

Oaths of Allegiance, if against the interest of the Church, are to be regarded as Perjuries.

Pope GREG. IX. Decret. lib. ii. Tit. xxiv. de jurejurando. INNOCENT III. ibid. Tit. xxvii. Circa A. D. 1204. Non

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juramenta sed *perjuria* potius sunt dicenda quæ contra utilitatem Ecclesiasticam attentantur.

Oaths of Allegiance cannot be imposed on Ecclesiastics.

Pope INNOCENT III. ibid. Tit. xxiv. Circa A. D. 1216. Nimis de jure divino quidam laici usurpare nituntur cum viros *Ecclesiasticos* ad præstandum sibi fidelitatis juramenta compellunt. Sacri concilii (Lateranensis) auctoritate prohibemus ne tales Clerici personis secularibus præstare cogantur hujusmodi juramenta.

Oaths of Allegiance against the see of Rome, or the private interests of Ecclesiastics, are not binding.

Pope HONORIUS III. ibid. Tit. xxiv. Princeps Antiochenus timens conspirationes aliquas fieri contra eum, a vobis juramentum extorsit, quòd contra ipsum non essetis. Interpretatione congruâ declaramus vos *juramento hujusmodi non teneri* quin pro juribus et honoribus ipsius Ecclesiæ ac etiam *specialibus vestris* legitimè defendendis *contra* ipsum *principem* stare libere valeatis.

The Pope has power to depose Kings even for private reasons, and to absolve soldiers from their oaths.

Pope GREG. III. A. D. 1080. ibid. Alius Romanus Pontifex, Zacharias scilicet, Regem Francorum non tam pro suis iniquitatibus quàm pro eo quod *tantæ potestati erat inutilis*, regno deposuit, omnesque Francigenas a juramento fidelitatis, quod illi fecerant absolvit. Quod etiam *ex auctoritate frequenti* agit sancta Ecclesia, cum milites absolvit a vinculo juramenti. See also Pope GREG. VII. apud Thom. Aquin. Secunda Secundæ, Qu. xii. Art. 2.

The Pontifical power is universally paramount to the Royal.

Pope GREG. IX. Decret. lib. i. Tit. xxxiii. Pope INNOCENT III. A. D. 1198. Nosse debueras quod fecit Deus duo magna luminaria in firmamento cœli. Ad firmamentum igitur cœli, hoc est universalis Ecclesiæ, fecit, Deus duo magna luminaria, id est duas instituit dignitates, quæ sunt Pontificialis autoritas et Regalis potestas. Sed illa quæ præest diebus, id est spiritualibus, major est, quæ vero carnalibus, minor; ut *quanta inter solem, et lunam*, tanta inter *Pontifices et Reges* differentia cognoscatur.

Subjection to the Roman Pontiff is necessary to salvation.

Pope BONIFACE VIII. Extrav. Com. lib. i. Tit. viii. Circa an. 1302. (Bull *Unam Sanctam.*) *Uterque* gladius est in potestate Ecclesiæ, spiritalis scilicet gladius et materialis. De Ecclesiâ et Ecclesiasticâ potestate verificatur vaticinium

Hieremiæ, (Hier. i.) *Ecce constitui Te hodie super gentes et regna.* Et autem hæc authoritas non humana sed potius *divina,* ore divino Petro data, sibique suisque successoribus, in ipso quem confessus fuit, Petrâ firmata. *Porro subesse Romano Pontifici, omni humanæ creaturæ declaramus, dicimus, definimus, et pronuntiamus omnino esse de necessitate salutis.*

[2] The *secular* claims of the popedom are thus stated by CARDINAL BELLARMIN, de Pontifice Romano, v. c. 6. Pontifex ut Pontifex etsi non habet ullam merè temporalem potestatem, tamen habet in ordine ad bonum spirituale, [of which, who is to be judge but himself?] *summam potestatem disponendi* de temporalibus rebus *omnium Christianorum.* Yet vast as this claim is, it is to be remembered, that POPE SIXTUS V. placed the work of Bellarmin among the prohibited books on account of this reservation *in ordine ad spiritualia.*

HOMILIES, p. 540, ed. 1822. The Bishop of Rome, being by the order of God's word none other than the Bishop of that Church and Diocese, did challenge not only to be head of all the Church dispersed throughout all the world, but also to be lord of all the kingdoms of the world, as is expressly set forth in *the book of his canon laws.*

TOWNSON'S Works, ed. Lond. 1810. vol. ii. p. 252. This is declared with great solemnity from the portico of St. Peter's Church, in the presence of a numerous assembly, at the Coronation of a Pope; when a Cardinal Deacon having taken the mitre from his head, another places on it the triple crown, and says, *Accipe Tiaram tribus coronis ornatam, et scias te esse Patrem Principum et Regum, Rectorem orbis, In terra Vicarium Salvatoris nostri* Jesu Christi. See also C. LESLIE, Case Stated, p. 75.

Archbp. LAUD, Conference with Fisher, sect. 25. In a synod at Rome, about the year 1076, Pope Gregory the Seventh established certain brief conclusions, twenty-seven in number, upon which stands almost all the greatness of the papacy. These conclusions are called *Dictatus Papæ,* and they are reckoned up by BARONIUS in the year 1076. num. 31, 32, &c. But whether this dictatorship did now first invade the Church, I cannot certainly say. The chief of those propositions follow here:

"Quod solus Rom. pontifex jure dicatur *universalis.*" "Quod solius Papæ pedes omnes Principes deosculentur." "Quod liceat illi Imperatores deponere." "Quod nulla Synodus absque præcepto ejus debet Generalis vocari." "Quod nullum Capitulum, nullusque Liber Canonicus habeatur absque illius authoritate." "Quod sententia illius à

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nullo debet retractari, et ipse omnium solus retractare potest." "Quod Rom. Ecclesia nunquam erravit, nec in perpetuum, Scripturâ testante, errabit." "Quod Rom. Pontifex, si canonicè fuerit ordinatus, meritis B. Petri indubitanter efficitur sanctus." "Quod à fidelitate iniquorum subditos potest absolvere." See CASAUBON, Exc. Baron. xv. p. 373.

Q. 6. But were these such grievances as concerned the *Church* of England as well as the *State?*

A. Yes, certainly, they concerned both; and any remonstrance against them was treated by the Bishop of Rome as resistance to his *spiritual* authority, and denounced by him *as heresy:* and, in addition to these, there were other grievances purely spiritual.

Q. 7. What were these?

A. Sundry Articles of Doctrine promulgated by the Bishop of Rome.

Q. 8. Specify them.

A. In the year A. D. 606, Pope Boniface the Third, demanded that the Bishop of Rome should be recognised by Christendom as *Episcopus Episcoporum*, or *Universal Bishop;* A. D. 787, Pope Hadrian the First ordered that *images* should be *worshipped;* A. D. 1302, Pope Boniface the Eighth[1] decreed that subjection to the Pope was *necessary to salvation;* A. D. 1516, Leo the Tenth decreed that the Pope was superior *to all general councils*[2] *of the Church.*

[1] POPE BONIFACE VIII. Extravag. Commun. 1. viii. 1. Qui in Potestate Petri temporalem esse gladium negat, male verbum attendit Domini proferentis, "Converte gladiuum tuum in vagina."—*Porro* subesse Romano Pontifici, *omni humanæ creaturæ* declaramus, dicimus, definimus, et pronuntiamus *omninò esse de necessitate salutis.* Dat. Laterani, Pont. Nost. Ao. viii. Decretal. p. 1160, ed. Lips. 1839. On which, says CARDINAL BARONIUS, (Annal. anno 1303, § 14.) Hæc Bonifacius, cui *assentiuntur omnes* nisi qui dissidio ab Ecclesiâ excidit; and his constitution was affirmed by POPE LEO X. Concil. Lateran. Sess. ii. tom. xiv. p. 309, Labbe

Christus . . Petrum ejusque successores vicarios suos instituit, quibus ex libri Regum testimonio ita obedire necesse est, ut, qui non *obedierit, morte moriatur;* and the Bull in Cœná Domini (declared by JULIUS II. in 1511, to be of universal obligation) *anathematizes* all who appeal from a Pope to a General Council.

[2] CRAKANTHORPE, Defens. Eccl. Angl. pp. 20. 87. Abp. BRAMHALL, i. 247. 249. 257. Bp. BULL, ii. 248. 273.

Q. 9. But, although, these tenets were novel and false, and were condemned by the Church in her Councils,[1] and had been opposed even by Popes[1] of Rome, still, since a Church may err and yet continue a Church, as we have before seen, (Pt. i. ch. v. Pt. ii. ch. v.) did the maintenance of these errors render all intercourse with the Church of Rome impossible?

A. No; and, therefore, the Church of England though it could not communicate with that of Rome *in these errors*,[2] and was *bound to reform*[3] *herself*, whatever Rome might do, yet she did not separate from her; "*Nam*," as Luther said, "*Christum propter diabolum non deseri debere;*" and, by allowing her baptism and holy orders, she *still* communicates with her (see above ans. 2. below, ch. viii. ans. 1:) but the fact is, that the Church of Rome, so far from showing any disposition to reform herself, or even to *tolerate communion* with *herself* on Scriptural and Catholic terms, was not satisfied with *propounding* these errors and novelties, but proceeded to *exact a belief* in them from all as a necessary *condition* of *communion with her*, and persecuted, excommunicated, condemned, and anathematized as heretics those who could not believe them: which she continues to do to this day; and so what separation took place and still exists, was occasioned and is still caused, not by the Church of England, but by that of Rome.[4]

[1] Image worship was condemned in the Council of Frank-

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fort; the Hildebrandine principles in the councils of Mayence, Worms, and others; the Leonine at Constance and Basle; and they had been previously condemned by some of the Popes themselves: POPE GREGORY the Great, Epist. ii. 62, says, *Regia Potestas cœlitus* est Imperatori *super omnes* homines data.—Epist. vii. 3. Ab *imaginum* adoratione *prohibeat*, et zelum eorum laudet qui nihil *manufactum* adorare volunt.—In Ezechiel i. Hom. 9. In volumine sacro scripta sunt et continentur *omnia* quæ erudiunt. *His* opinion of the title *Episcopus Episcoporum* is quoted below in this Part, chap. ix.; and of the authority of General Councils, his words have been referred to above, chap. iii. ans. 3.

[2] HOOKER, III. i. 10. With Rome we dare not communicate, concerning sundry her gross and grievous abominations: yet touching those main parts of Christian truth wherein they constantly still persist, we gladly acknowledge them to be of the family of Jesus Christ. BRAMHALL, ii. 35. 39. 41.

[3] Archbp. LAUD, Conference, sect. 24. Was it not lawful for Judah to reform itself when Israel would not join? Sure it was, or else the prophet (Hos. iv. 15.) deceives me that says, "Though Israel transgress, yet let not Judah sin." See also HOOKER, III. i. 10.

[4] Bp. SANDERSON, Serm. xi. 9. The *Bishops of Rome* by obtruding their own inventions both in faith and manners, and those inventions to be received under pain of damnation, became the *authors* and still are the *continuers* of the widest *schism* that ever was in the Church of Christ from the first infancy thereof.

Q. 10. When did the Church of Rome enforce these Articles as terms of communion with herself?

A. On several occasions, but especially and emphatically at the illegal, uncatholic, and uncanonical Council of Trent,[1] when she anathematized all who did not believe these and other new, unscriptural, and anti-scriptural[2] articles, *as necessary to salvation, on her authority.*

[1] BULLA PII IVti Concil. Trident. pp. 209, 210. Lips. 1837. For this character of this council, see above, Archbp. LAUD, p. 211.

[2] See above, pt. ii. chap. v. ans. 4.

Q. 11. This was a *general* denunciation; but has

she not gone further than this in her conduct towards the Church of *England?*

A. Yes. In the year 1535, Pope Paul the Third, not only excommunicated the supreme governor of the Church of England, Henry the Eighth,[1] but forbad his subjects to obey him, commanded his nobles to rebel against him, and ordered all Bishops and Pastors to leave England, having first placed it under an Interdict. In 1558,[2] Paul the Fourth excommunicated and *deprived of their kingdoms* ALL heretical princes, both *present and to come.* He sent in the same year a menacing message to Queen Elizabeth.[2] In 1570,[3] Pius the Fifth (who was *canonized* as a Saint by the Church of Rome in the year 1712) issued a Bull denouncing and dethroning Queen Elizabeth, and commanding her subjects to rise in insurrection against her. Paul V. by his brief, Oct. 1, 1606, and Urban VIII. by his bull dated May 30, 1626, forbad all English Roman Catholic subjects to take the oath of allegiance to their lawful Sovereign, as injurious to the *Catholic faith;* and in the year 1613 Paul V., and in 1671, Clement the Tenth, excommunicated and anathematized the members of all Protestant Churches in a bull expressly ratified and renewed by more than twenty Popes, and annually read every Maundy Thursday[4] at Rome till the year 1740, and which is *still in full force.*[5] And in the oath to the Pope which all Roman Catholic Bishops now take on their consecration, is the following clause, "Hæreticos omnes, Schismaticos, et rebelles eidem Domino nostro (Papæ) vel successoribus *pro posse, persequar et impugnabo.*"[6] Hence with respect to the separation from Rome, the Church of England non *schisma fecit* sed *patitur;*[7] and her members may well say, with Bp. Jewell,[8] "Non *tam discessimus, quam ejecti sumus;*" and with

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King James the First, "*Non fugimus, sed fugamur.*"[9]

[1] Bullarium Romanum, vi. p. 129.

[2] Bullar. Rom. vi. p. 355.

PIETRO SOAVE, Stor. di Concil. Trid. lib. v. Il Papa rispose (alla Regina) che quel Regno (d'Inghilterra) era *feudo della sede Apostolica;* ch'era stata una grand' *audacia* dell' haver assonto il nome ed il governo *senza lui.*

[3] Bull. Rom. vii. p. 99.

[4] Thence called the BULL *in Cœnâ Domini*, Bull. Rom. v. p. 319. xxi. p. 95. For the history of this Bull, see FLEURY, Histoire Ecclésiastique, xxxiv. p. 532. an. 1568. Quelques-uns ont cru qu'elle commença à paroître en 1420. D'autres la font remonter à Clément V. et même au pontificat de Boniface VII., élu en 1224. Jules II. statua en 1511 qu'elle obligeat partout.

See also, on this Bull, LESLIE, Case Stated, &c. Lond. 1714, Appendix, where the Bull is printed, as also in H. WHARTON'S Tracts; and see the full details given in LIBRI SYMBOLICI ECCL. CATH. ed. Steitwolf, Gott. 1838, p. xcix.

[5] CARDINAL ERSKINE (Promotore della Fede, and Uditore del Papa) in his letter to Sir J. C. Hippisley, Aug. 1793, says, "This bull, though the formality of its publication is *now* omitted, is, nevertheless, implicitly in vigour *in all its extension*, and is likewise observed in all cases where there is no impediment to the exercise of the Pope's authority. It must, therefore, be looked upon as a *public declaration* to preserve his *rights*." See Report of Committee on Rom. Cath. Subjects, p. 340. 1816.

[6] This clause is, in *some countries*, *dispensed* with in *practice* by special indulgence from Rome, but it stands in the ROMAN PONTIFICAL, p. 63, ed. Rom. 1818.

[7] Archbp. LAUD against Fisher, p. 109. I never said or thought that the Protestants made this rent. The cause of the schism is yours; for you thrust us from you, because we call for truth and redress of abuses. A schism must needs be theirs whose the *cause* of it is. The woe is against him that *gives* the offence. (Matt. xvii. 7.) *The Protestants did not depart, for departure is voluntary.*

Archbp. LAUD, Sermons, 1651, p. 19. The Church of Rome challengeth us for breach of this peace in our separation from them: but we say, and justly, *the breach was theirs by their separation not only from disputable but from evident truth.* Nor are we fallers out of the *Church*, but they fallers off from *verity*. Let them return to primitive truth, and our quarrel is ended. See also HOOKER, III. i. 10. Bp.

SANDERSON'S Last Will and Testament (in his Life by Isaac Walton:) I am abundantly satisfied that the Schism which the Papists lay to our charge is very justly chargeable upon themselves.

[8] Bp. JEWELL, Apol. iv.

[9] CASAUBONI, Epist. p. 494. Postremò addit Rex (Jacobus Primus) magnum se quidem crimen judicare, defectionem ab Ecclesiâ; sed huic crimini affinem se esse, aut Ecclesiam suam, penitùs denegat: *Non enim fugimus*, aiebat ejus Majestas, *sed fugamur*.

CHAPTER VIII.

THE CHURCH OF ENGLAND HAS NEVER BEEN SEPARATE FROM THE CATHOLIC CHURCH.

Q. 1. YOU say that the Church of England did not separate herself from that of Rome; but did she not separate herself from the *Universal Church?* and (as St. Augustine says against the Donatist Schismatics) *Ecclesia quæ non communicat cum omnibus gentibus, non est Ecclesia.*[1]

A. The Church of England never separated herself from *any* Catholic Church, much less from *the* Catholic Church: on the contrary, she *reformed* herself, in order to become again *more* truly[2] and soundly *Catholic*, both in doctrine and discipline; and so far from not *communicating* with the Catholic Church, she declares, that "Except a man believe faithfully the Catholic faith he cannot be saved:" she acknowledges the authority of the Catholic Church, she prays daily for its "good estate:" she believes nothing that the Catholic Church has rejected, and rejects nothing that it believes: she is United in faith, hope, and

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charity with every member of it, under Christ the Head of the Church;[3] and she admits the Baptism and Holy Orders of the Church of *Rome*, and thus communicates with her:[4] and as for the comparison with the *Donatists*, it is much more applicable to a communion like that of Rome, which limits the Catholic Church exclusively to its own body, which[5] iterates the Sacrament of Baptism, and repeats Holy Orders, as the Donatists did; and separates herself from the Catholic Church, by making *new Articles of Faith*, thus *in fact excommunicating herself* while in *words* she excommunicates others.[6]

Above, pt. ii. ch. v. ans. 4.

[1] S. AUG. iii. 2511. ix. 549.

[2] Dr. HORN's Preface to his discourse at the Conference at Westminster Abbey, 1559; Strype, Annals, i. p. 11–465; Cardwell's Conferences, p. 55; Bp. JEWELL, Apol. p. 170, 1591. Accessimus quantum maximè potuimus ad Ecclesiam Apostolorum . . . Nec tantum doctrinam nostram sed etiam precum publicarum formam ad illorum ritus direximus. See above, Pt. ii. ch. v.

On this subject see the important and authoritative statement made in the letter written, in the name of Henry VIII., by TUNSTALL, Bishop of Durham, to Cardinal Pole, July 13, 1536. (Bp. Burnet, Hist. of Reformation, vol. iii. pt. ii. Records, No. 52, p. 163, ed. Oxf. 1829.) . . . . . Ye presuppose the King's grace to be *swerved* from the *unity* of Christ's Church; and that in taking upon him the title of supreme head of the Church of England, he intendeth *to separate his Church of England from the Unity of the whole body of Christendom*. . . . . .

His full purpose and intent is, to see the laws of Almighty God purely and sincerely preached and taught, and Christ's faith, without blot, kept and observed in his realm; *and not to separate himself or his realm anywise from the unity of Christ's Catholic Church, but inviolably, at all times, to keep and observe the same;* and to *redeem* his Church of England out of all captivity of foreign powers heretofore *usurped* therein into the Christian state that all Churches of all realms were at the *beginning*, and to abolish and clearly put away such *usurpations* as heretofore the Bishops of Rome have, by many undue means, increased to their advantage. So that no man therein can justly find any fault at the King's

so doing, seeing he reduceth all thinges to that estate, that is conformable to those auncient decrees of the Churche, which the Bishop of Rome (at his creation) solemnly doth profess to observe hymself. . . . . .

By which (Councils) ye should have perceived that the Church of Rome had never of old such a monarchie, as of late it hath usurped. And if ye will say that those places of the gospel, that ye do allege in your book, do prove it, then must ye grant also that the Council of Nice and others did erre, which ordained the contrary. And the Apostles also, in their Canons, did ordain, that allordering of Priests, consecrating of Bishops, and all matters spirituall, shuld be finished within the Diocese, or at uttermost within the Province where the parties dwelle. . . . . .

Now it is not like that the four first chief Councils General would have ordained so as they did, if the Gospel, or the Scripture, had been to the contrary. And where ye in your book much do stick to common custom of the Church, sure after Christ, above a thousand year, the custome was to the contrary, that now is used by the Bishop of Rome. . . . . .

And to assure you of my mind what I do thinke; surely whosoever shall go about, by the primatie of Peter, which was in *preaching* the *word of God*, to establishe the *worldly authoritie* of the Bishop of Rome, which he now claimeth in diverse realms, in *worldly* things so perfect temporal, shall no more couple together than light and darkness. . . .

Wherefore, since the King's grace goeth about to reform this realm, and reduce the Church of England into that state, that both this realm and all others were in at *the beginning* of the faith, and many hundred years after; *if any prince or realm will not follow him, let them do as they list;* he doth nothing but stablisheth such laws as were in the beginning, and such as the Bishop of Rome professeth to observe. *Wherefore, neither the Bishop of Rome himself, nor any other prince, ought of reason to be miscontent therewith.*

[3] CASAUBONI Epistolæ, p. 491. Roterodami, 1709. Didicit Rex (he is speaking of King James I.) è lectione Sacræ Scripturæ (neque aliter Patres olim sentiebant ad unum omnes) veram et οὐσιώδη Ecclesiæ formam esse, ut audiant oves *Christi vocem* sui Pastoris, et ut *Sacramenta* administrentur ritè et legitimè, quomodo videlicet Apostoli præiverunt, et qui illos proximè sunt secuti. Quæ hâc ratione sunt institutæ Ecclesiæ, necesse est ipsas multiplici *communione* inter se esse devinctas. *Uniunter in capite suo Christo*, qui est fons vitæ, in quo vivunt omnes, quos Pater elegit pretioso sanguine ipsius redimendos, et vitâ æternâ gratis donandos.

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Uniuntur unitate *fidei et doctrinæ*, in iis utique capitibus, quæ sunt ad salutem necessaria; unica enim salutaris doctrina, unica in cœlos via. Uniuntur *conjunctione animorum et verâ charitate* charitatisque officiis, maximè autem precum mutuarum. Uniuntur denique *spei* ejusdem communione, et promissæ hæreditatis expectatione.

[4] Abp. BRAMHALL, ii. 35.

[5] *Rebaptizare Catholicum, immanissimum scelus*, says St. Augustine, Ep. xxii. The severe censures directed by the Church against *Iteration* of *Baptism*, and of *Holy Orders*, may be seen in BINGHAM, XII. v. XVI. i. 4. XVII. v. 16. If it be alleged that the Iteration of Baptism specified in the text, is not, in all cases, strictly speaking, Iteration, as being in some cases accompanied with the use of the *conditional form*, "*Si non es baptizatus*," &c., a reply may be brought to this allegation from the CATECHISMUS ROMANUS itself (ex Decreto Concil. Trid. Pii V. P. M. jussu editus) P. ii. c. ii. Qu. 43. It will there be seen that the *conditional* form may *not* be used *except* in those cases when *diligent inquiry has* been made *whether* baptism has been administered or no,—Alexandri Papæ auctoritate in illis tantum permittitur, de quibus *re diligenter perquisitâ* dubium relinquitur an Baptismum rite susceperint. Aliter verò *nunquam fas est*, etiam cum adjunctione (i. e., of the conditional form) Baptismum alicui administrare. Such are the words of the Trent Catechism. Now, by the Council of Trent, Sess. vii. de Bapt. iv. it is decreed, that if any one affirms "that *baptism* administered even by *heretics* in the name of the Trinity with the intention of doing what the Church does, is not true baptism, let him be anathema." And *yet* (as is affirmed in the evidence of Archbp. MAGEE, in Phelan's Digest, i. 291.) "The Romanist Clergy, in Ireland, in *many cases* administer Baptism a *second* time to those who conform from Protestantism to their communion;" and the following precept is given to the Clergy of France by the Vicar General of one of the Bishops, (Dieulin, Guide des Curés, Lyon, 1844, p. 624. 3d edition. Le Protestantisme de nos jours ayant dégénéré en pur rationalisme, au point que la plupart de ses ministres ne croient ni à la Trinité ni à la divinité de Jésus Christ, on est fondé à craindre que, mettant leures doctrines en pratique, ils n'altèrent la forme du Sacrement, et ne baptisent au nom du Père, du Fils et du Saint-Esprit; *c'est pourquoi* il est *généralement prudent* de *réitérer* le *Sacrement* de *baptême* aux hérétiques qui rentrent dans le sein de l'Eglise. The doctrine of the Council of Trent, (Sess. vii.) that the *intention* of the Minister is of the *essence* of the Sacrament, appears to render its iteration necessary. See

the perplexities of the Tridentine Divines on this subject, stated by Sarpi, Lib. ii.

CASAUBON, Ibid. p. 494, col. 2. Et vetus quidem Ecclesia, ut refractarios *Donatistas* ad suam communionem revocaret, etiam commodis temporalibus Episcoporum resipiscentium, et aliorum quoque, admirabili charitate prospicere solita. *Romana* verò Ecclesia, ut gratiam cum Anglicanâ redintegraret, fulmina primò bullarum, deinde vim, modò apertam, modò occultam adhibuit; proditores nefarios suscepti hic parricidii manifestos gremio suo excepit, et nunc cùm maximè fovet; sententiam ex eâdem causâ passos martyribus adscribit, et eorum innocentiam contra divina omnia humanaque jura quotidie propugnat. Ipse CARDINALIS BELLARMINUS nuper, ut REGEM serenissimum alliceret, istud miræ efficaciæ ad persuadendum argumentum adhibuit, "*Angliæ regnum ad Papam pertinere;* et *Regem Angliæ Romani Pontificis* etiam in *temporalibus* esse *subditum*, atque *feudatarium*." Omitto alias et Regis et Ecclesiæ Anglicanæ, qua veteres, qua novas querelas, minimè hoc loco commemorandas. See above, pt. ii. ch. ii. ans. 5, note. For a further parallel between Romanism and Donatism, see BRAMHALL, ii. 106.

[6] FIRMILIAN, in S. Cyprian, Ep. p. 228. Bishop of Cæsarea in Cappadocia, to Pope Stephanus, when he had excommunicated the Asiatic and African Churches. Lites quantas parasti per Ecclesias mundi! Peccatum quàm magnum tibi exaggerâsti quando te a tot gregibus scidisti! Excidisti enim te ipsum. Noli te fallere. Siquidem ille est verè schismaticus, qui se à communione Ecclesiasticæ unitatis Apostatam fecerit.

Q. 2. But can it be said that the Church of England *communicat cum omnibus gentibus*, which was the sign and test of a true Church, cited from St. Augustine?

A. As was before stated, the Church of England communicates in *faith* and *prayers* with the whole world. If she does *not* perform all those *practical* offices of communion with other Churches, which one Church was enabled to discharge to another in the time of St. Augustine, we must bear in mind that the difficulties of *actual* communion are now much greater than at that period, when almost all Christendom was under the same civil

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government, and the members of European, Asiatic, and African Churches, were *fellow-citizens* as well as *fellow-Christians*, speaking one or two languages only, whereas, now there are thirty different kingdoms and states in Europe alone, with nearly as many languages as countries.[1]

Further, we must remember, that the most *Catholic* of all things is TRUTH; (whence the *word Catholic* is *opposed* by St. Augustine[2] and the other fathers of the Church to what is *false* and
1 Tim. iii. 15. *heretical;*) and that, therefore, if the Church of England holds fast *the Truth*, she is united to the
1 John i. 7. Catholic Church. "If we *walk* in the *light*, we have *fellowship* one with another." We must also bear in mind that *true Catholic* communion is communion with the *past* as well as with the *present;* and the Church of England communicates in doctrine, discipline, and sacraments, with the Catholic Church from *the beginning;* and thus *she* communicates with the *primitive* and *apostolic* Church of *Rome;*[3] whereas the *present* Romish Church, by her corrupt and new doctrines, has, as far as they go, put herself out of communion with the *Truth*, with the *present Catholic Church*, and also with *her former Catholic self.*

[1] CASAUBON, Epist. p. 492, 3. col. 1. Distractionem Imperii distractio Ecclesiæ Catholicæ est secuta; et illa omnia paullatim cessarunt, quæ modò dicebamus conservandæ unioni, et communioni exteriori corporis Catholici apprime serviisse. See also CASAUBON, Exc. Bar. xvi. 637.

[2] S. AUG. Quæst. in S. Math. xi. *Boni Catholici* sunt qui et *fidem integram* servant et bonos mores.

[3] Sir R. TWISDEN, p. 196. Upon the whole, it is so absolutely false, that the Church of England made a departure from *the Church*, which is the "*Pillar and Ground of the* TRUTH," that I am persuaded it is impossible to prove that she did make the separation from the *Roman* itself; but that, having declared *in a lawful Synod* certain opinions held by some in her communion to be no articles of faith; and having, according to the precedent of former times, and the

power which God had placed in her, redressed particular *abuses* crept into her, the Pope and his adherents would needs interpret this a departing from the *Faith*. But as St. Augustine said in a dispute with a Donatist, (c. lit. Petl. ii. 85,) *utrum schismatici nos simus, an vos, non ego, nec tu, sed* CHRISTUS *interrogetur*. See also BRAMHALL, i. 237. ii. 61–63, 143.

[CHAPTER VIII. *Bis.*]

[A SUPPLEMENTARY CHAPTER ON ORDERS, MISSION, AND JURISDICTION.]

[BY THE AMERICAN EDITOR.]

Q. i. WHAT are the qualifications for the lawful and orderly administration of the Word and Sacraments?

A. There are two qualifications requisite, orders and mission, which is sometimes improperly called jurisdiction.[1]

[1] XXXIX ARTICLES, Article xxiii. It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation to call and send Ministers into the Lord's vineyard.

Q. ii. What do you understand by orders?

A. I mean an indelible character, received by every minister at his ordination,[1] by means of which, he has the power of administering the Word and Sacraments, and the rites and ceremonies of the Church[2] so far as such a right properly belongs to that order of ministry to which he has been ordained.

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[1] HOOKER, Ecc. Pol. V. lxxvii. 1. The ministry of things Divine is a function which as God did himself institute, so neither may men undertake the same but by authority and power given them in lawful manner. That God which is in no way deficient or wanting unto man in necessaries, and hath, therefore, given us the light of his heavenly truth, because without that inestimable benefit we must needs have wandered in darkness to our endless perdition and woe, hath in the like abundance of mercies ordained certain to attend upon the due execution of requisite parts and offices therein prescribed for the good of the whole world, which men thereunto assigned do hold their authority from him, whether they be such as himself immediately or as the Church in his name investeth, it being neither possible for all nor for every man without distinction convenient, to take upon him a charge of so great importance. They are, therefore, ministers of God, not only by way of subordination, as princes and civil magistrates, whose execution of judgment and justice the supreme hand of Divine Providence doth uphold, but ministers of God as from whom their authority is derived, and not from men.

[2] IBID. VII. xiv. 10. It is not any particular multitude that can give power, the force whereof may reach far and wide indefinitely, as the power of order doth, which whoso hath once received, there is no action which belongeth thereunto but he may exercise effectually the same in any part of the world without iterated ordination.

Q. iii. How do you know that the character, conferred at ordination is indelible?

A. Because in no age of the Church, when a degraded minister was to be restored to the exercise of his functions, was he reordained; but his sentence of degradation having been relaxed or reversed, he was authorized to return to his functions.[1]

[1] HOOKER, Ecc. Pol. V. lxxvii. 3. They which had once received this power may not think to put it off and on like a cloak, as the weather serveth, to take it, reject and resume it as oft as themselves list, of which profane and impious contempt these latter times have yielded, as of all other kinds of iniquity and apostacy strange examples; but let them know which put their hands unto this plough, that once consecrated unto God they are made his peculiar inheritance for ever. Suspensions may stop, and degradations

utterly cut off the use or exercise of power before given; but voluntarily it is not in the power of man to separate and pull asunder what God by his authority coupleth. So that although there may be through mis-desert degradation as there may be cause of just separation after matrimony, yet if (as sometimes it doth) restitution to former dignity or reconciliation after breach doth happen, neither doth the one nor the other ever iterate the first knot.

Q. iv. Can then a degraded minister exercise the functions of his office?

A. He can exercise them efficaciously, that is, so that they shall produce the effect of such functions. Thus, a clergyman ordained by a deposed bishop ought not to be reordained, or a child baptized by a deposed minister to be rebaptized, or the elements of the Holy Eucharist consecrated by a deposed priest, to be re-consecrated; because the ordination, baptism, and consecration, in those cases are valid.[1] But then it is not lawful for him, to perform those sacred offices; because as he is prohibited from so doing by the Church, such acts are unlawful in him, and in those who knowingly participate in them with him. In him, because they are acts of disobedience to lawful authority; in them, because by countenancing him in disobedience, they become partakers of other men's sins.

[1] MASON. Vindiciæ Ecclesiæ Anglicanæ, Lib. IV. Cap. i. Aliud est ipsa jurisdictionis potestas, aliud ejusdem potestatis usus legitimus. Episcopus censuris illaqueatus, ipsam jurisdictionis internam potestatem non amittit, sed potestatis duntaxat usum et exercitium; idque non simpliciter, sed quousque Ecclesia visum erit. Nam ut ex Francisco Varga (quem vestri laudant ut insigniter eruditum) et aliis docuimus, censura non tollit ipsam jurisdictionem in consecratione acceptam, sed ejusdem duntaxat substrahit materiam, in quam ageret, substracta autem materiâ; cessat executio, seu exercitium. Edit. 1625, page 436.

IBID. Hæretici non sunt ipso facto excommunicati; sed semel atque iterum admonendi, ut docet Paulus. Secundo,

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Q. v. What do you mean by the power of orders being conveyed at ordination to each minister so far as it properly belongs to that order of the ministry to which he has been ordained?

A. There are three orders of the ministry; each of which has its own functions; they are bishops, priests, and deacons. A bishop has powers more extensive than a priest, and a priest than a deacon.[1]

[1] PREFACE TO ORDINAL. It is evident to all men, diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church—Bishops, Priests, and Deacons.

Q. vi. What are the proper functions of a deacon.

Office for the Ordering of Deacons. A. "It appertaineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the Holy Communion, and to help him in the distribution thereof; and to read Holy Scriptures and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest to baptize infants; and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his Office, where provision is so made, to search for the sick, poor, and impotent people of the Parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Parishioners, or others."

Q. vii. What are the proper functions of a priest?

A. To dispense the Word of God and His Holy Sacraments, which includes the right of deciding who are worthy recipients of the same, and thus of remitting and retaining sins.[1]

[1] OFFICE FOR THE ORDERING OF PRIESTS. Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the imposition of our hands: whose sins thou dost forgive they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God, and of his Holy Sacraments; in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. viii. What are the proper functions of a bishop?

A. A bishop is a minister of the Word and Sacraments,[1] and a pastor of the flock of Christ,[2] and, as such, he has all the functions of a priest,[3] he is besides, by the uniform practice of the Catholic Church, from the beginning, the minister of ordination;[4] from which it follows that he alone can pronounce sentence of degradation and deposition, displacement, or suspension, against offending ministers. The discipline of the Roman and Anglican communions, has also reserved to him the right of administering the Apostolic rite of Confirmation, and of consecrating Churches.[5] They have these functions as the successors of the Apostles.[6]

[1] HOOKER, Ecc. Pol. VII. ii. 3. A bishop is a minister of God, unto whom with permanent continuance there is given not only power of administering the Word and Sacraments, which power other Presbyters have; but also a further power to ordain ecclesiastical persons, and a power of chiefty in government over Presbyters as well as Laymen, a power to be by way of jurisdiction a Pastor even unto Pastors themselves. So that this office, as he is a Presbyter or Pastor, consisteth in those things which are common unto him with other Pastors, as in ministering the Word and Sacraments; but those things incident unto his office, which do properly make him a Bishop, cannot be common unto him with other Pastors. . . .

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[2]Bp. TAYLOR. Episcopacy Asserted. Section XXV. First, bishops were called "pastors" in antiquity, in imitation of their being called so in Scripture. Eusebius, writing the story of St. Ignatius, "Denique cùm Smyrnam venisset, ubi Polycarpus erat scribit inde unam epistolam ad Ephesios, eorumque pastorem," that is, Onesimus; for so follows, "in quâ meminit Onesimi." Now, that Onesimus was their Bishop, himself witnesses in the epistle here mentioned, *τὴν πολυπάλαθειαν ὑμῶν ἐν ὀνόματι Θεοῦ ἀπείληφα ἐν Ὀνησίμῳ τῷ ἐπ, ἀγάπῃ ἀδυνγητῷ, ὑμῶν δὲ ἐπισκόπῳ*, &c. Onesimus was their Bishop, and, therefore, their pastor; and in his epistle "ad Antiochenos," himself makes mention of Evodius *τοῦ ἀξιομαχαρίστου ποιμένος ὑμῶν*, "your most blessed and worthy pastor."

When Paulus Samosatenus first broached his heresy againast the Divinity of our Blessed Saviour, presently a council was called, where St. Denis, Bishop of Alexandria, could not be present: Cæteri verò ecclesiarum pastores, diversis è locis et urbibus, convenerunt Antiochiam. In quibus insignes et cæteris præcellentes erant Firmilianus à Cæsareâ Cappadociæ, Gregorius, et Athenodorus fratres, et Helenus Sardensis ecclesiæ episcopus; sed et Maximus Bostrensis episcopus dignus eorum consortio cohærebat." These Bishops, Firmilian, and Helenus, and Maximus, were the pastors; and not only so, but presbyters were not called pastors, for he proceeds, "sed et presbyteri quam-plurimi, et diaconi ad supradictam urbem convenerunt." So that these were not under the general appellative of pastors. And the Council of Sardis, making provision for the manner of election of a Bishop to a widow-church, when the people is urgent for the speedy institution of a Bishop, if any of the comprovincials be wanting, he must be certified by the primate, *οτι ἀξιοῖ τὰ πλήθη ποιμένα αὐτοῖς δοθῆναι*, "that the multitude require a pastor to be given unto them." The same expression is also in the epistle of Julius, Bishop of Rome, to the presbyters, deacons, and people of Alexandria, in behalf of their Bishop, Athanasius; "Suscipite itaque, fratres carissimi, cum omni Divinâ gratiâ pastorem vestrum ac præsulem tanquam vere *ἀθανάσιον*." And a little after, "et gaudete fruentes orationibus, qui pastorem vestrum esuritis et sititis," &c. The same is often used in St. Hilary and St. Gregory Nazianzen, where Bishops are called "pastores magni," "great shepherds," or "pastors." When Eusebius, the Bishop of Samosata was banished, "universi lachrymis prosecuti sunt ereptionem pastoris sui," saith Theoderet: "They wept for the loss of their pastor."

And Eulogius a presbyter of Edessa, when he was arguing with the prefect in behalf of Christianity, "Et pastorem (inquit) habemus, et nutus illius sequimur:" "We have a pastor," (a Bishop certainly, for himself was a priest,) "and his commands we follow." But I need not specify any more particular instances; I touched upon it before. He that shall consider, that to bishops the regiment of the whole Church was concredited at the first, and the presbyters were but his assistants in cities and villages, and were admitted "in partem solicitudinis," first casually and cursorily, and then by station and fixed residence, when parishes were divided and endowed, will easily see, that this word "pastor" must needs be appropriated to bishops, to whom, according to the conjunctive expression of St. Peter, and the practice of infant Christendom, ἐπισκοπεῖν and ποιμαίνειν was intrusted, first solely, then in communication with others, but always principally: pages 124, 125. Am. Ed.

OFFICE FOR THE CONSECRATION OF BISHOPS. Are you determined out of the same Holy Scriptures to instruct the people committed to your charge?

PRAYER FOR THOSE WHO ARE TO BE ADMITTED UNTO HOLY ORDERS. At this time so guide and govern the minds of Thy servants, the bishops and pastors of Thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of the Church.

OFFICE FOR THE CONSECRATION OF BISHOPS. Be to the flock of Christ, a shepherd not a wolf, feed them, devour them not: Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost.

[3] OFFICE FOR THE CONSECRATION OF BISHOPS. Are you determined, out of the same Holy Scriptures to instruct the people committed to your charge.

COLLECT FOR THE COMMUNION IN THE SAME OFFICE. Give grace, we beseech Thee, to all Bishops, the pastors of Thy Church, that they may diligently preach Thy Word and duly administer the godly discipline thereof.

ADDRESS ON DELIVERING THE BIBLE IN THE SAME OFFICE. Give heed unto reading, exhortation, and doctrine, think of things contained in this book; be diligent in them, that the increase coming thereby may be manifest to all men, for by so doing thou shalt both save thyself and them that hear thee.

COLLECT BEFORE THE BENEDICTION IN THE SAME SERVICE. Most merciful Father, we beseech Thee to send down upon this Thy servant Thy heavenly blessing and so endue him with Thy Holy Spirit, that he preaching Thy Word may

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PRAYER FOR THE WHOLE STATE OF CHRIST'S CHURCH MILITANT. Give grace, O Heavenly Father, to all Bishops and other ministers, that they may both by their life and doctrine set forth Thy true and lively Word, and rightly and duly administer Thy Holy Sacraments.

ORDER FOR DAILY MORNING SERVICE. Send down upon our Bishops and other clergy, and upon the congregations committed to their charge, the healthful Spirit of Thy grace.

[4] PREFACE TO ORDINAL. Therefore, to the intent that these orders may be continued and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, priest, or deacon, in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had Episcopal Consecration or Ordination.

HOOKER, Ecc. Pol. VII. vi. 3. The power of ordaining both deacons and presbyters, the power to give the power of order unto others, this also hath been always peculiar unto Bishops. It hath not been heard of, that inferior presbyters were ever authorized to ordain. And concerning ordination, so great force and dignity it hath, that whereas, presbyters by such power as they have received for administration of the Sacraments, are able only to beget children unto God; Bishops having the power to ordain, do, by virtue thereof, create fathers unto the people of God, as Epiphanius fitly disputeth. There are which hold that between a Bishop and a presbyter, touching power of order, there is no difference. The reason of which conceit is, for that they see presbyters no less than Bishops authorized to offer up the prayers of the Church, to preach the gospel, to baptize, to administer the Holy Eucharist; but they considered not withal as they should, that the presbyter's authority to do these things is derived from the Bishop which doth ordain him thereunto, so that even in those things which are common unto both, yet the power of the one is as it were a certain light borrowed from the other's lamp.

IBID. VII. xiv. 10. They whom the whole Church hath from the beginning used as her agents in conferring this power, are not either one or more of the laity, and, therefore, it hath not been heard of that ever any such were allowed to ordain ministers; but only persons ecclesiastical, and they in place of calling, superiors both unto deacons and unto presbyters; only such persons ecclesiastical have

been authorized to ordain both, and to give them the power of order in the name of the whole Church. Such were the Apostles, such was Timothy, such was Titus, such are Bishops. Not that there is between these no difference, but that they all agree in pre-eminence of place above both presbyters and deacons whom they otherwise might not ordain.

BISHOP TAYLOR. Episcopacy Asserted, Section xxxii. For to clear the distinction of order, it is evident in antiquity, that Bishops had a power of imposing hands, for collating of orders, which presbyters have not. What was done in this affair in the times of the apostles, I have already explicated; but now the inquiry is, what the Church did in pursuance of the practice and tradition apostolical. The first and second canons of the Apostles command, that two or three Bishops should ordain a Bishop, and one Bishop should ordain a priest and a deacon. A presbyter is not authorized to ordain, a Bishop is. St. Dionysius affirms, "Sacerdotem non posse initiari, nisi per invocationes episcopales," and acknowledges no ordainer but a Bishop. No more did the Church ever; insomuch that when Novatus, the father of the old Puritans did, "ambire episcopatum," he was fain to go to the utmost parts of Italy, and seduce or entreat some Bishops to impose hands on him, as Cornelius witnesses in his Epistle to Fabianus, in Eusebius. To this we may add, as so many witnesses, all those ordinations made by the Bishops of Rome, mentioned in the pontifical book of Damassus Platina, and others. "Habitis de more sacris ordinibus Decembris mense, presbyteros decem, diaconos duos, &c. creat S. Clemens: Anacletus presbyteros quinque, diaconos tres, episcopos diversis in locis sex numero creavit;" and so in descent, for all the Bishops of that succession, for many ages together.

BINGHAM. Antiquities of the Christian Church, Book II. ch. iii. sec. 5. There was one office which they never intrusted into the hands of presbyters, nor ever gave them any commission to perform; which was the office of ordaining the superior clergy, Bishops, presbyters, and deacons. The utmost that presbyters could pretend to in this matter, was to lay on their hands together with the Bishop in the ordination of a presbyter, whilst the Bishop by his prayer performed the office of consecration. Thus much is allowed them by one of the councils of Carthage, which yet expressly reserves the benediction or ordination prayer to the Bishop only. In the ordination of Bishops they had no concern at all, which was always performed by a synod of Bishops, as shall be shown more particularly when we come

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to speak of the rites and customs observed in their ordinations. Here in this place it will be sufficient to prove in general, that the power of ordinations was the prerogative of Bishops, and that they never communicated this privilege to any presbyters. St. Jerome's testimony is irrefragable evidence in this case. For in the same place where he sets off the office of presbyters to the best advantage, he still excepts the power of ordination. What is it, says he, that a Bishop does more than a presbyter, setting aside the business of ordination? St. Chrysostom speaks much after the same manner, where he advances the power of presbyters to the highest. Bishops and presbyters, says he, differ not so much from one another. For presbyters are admitted to preach and govern the Church, and the same qualifications that the Apostle requires in Bishops, are required in presbyters also. For Bishops are superior to them only in the power of ordination, and have that one thing more than they. In another place he proves that Timothy was a Bishop, because the Apostle speaks of his power to ordain, bidding him to lay hands suddenly on no man. And he adds both there and elsewhere, that the presbytery which ordained Timothy was a synod of Bishops, because mere presbyters had no power to ordain a Bishop. I might here produce all those canons of the ancient councils, which speak of Bishops ordaining but never of presbyters, which rule was so precisely observed in the primitive Church, that Novatian himself would not presume to break it, but sent for three Bishops from the farthest corner of Italy, rather than want a canonical number of Bishops to ordain him. I only add that observation of Epiphanius, grounded upon the general practice of the Church, that the order of Bishops begets fathers to the Church, which the order of presbyters cannot do, but only beget sons by the regeneration of Baptism.

[5] See the Offices for Confirmation and Consecration of Churches, in the Roman Pontifical, and the English and American Prayer Books.

[6] HOOKER, VII. iv. 3. The Apostles, therefore, were the first which had such authority, and all others who have it after them, in orderly sort are their lawful successors, whether they succeed in any particular Church, where before them some Apostle hath been seated, as Simon succeeded James in Jerusalem: or else be otherwise endued with the same kind of bishoply power, although it be not where any Apostle before hath been. For to succeed them, is after them to have that Episcopal kind of power which was first given to them. "All Bishops are," saith Jerome, "the Apostles'

successors." In like sort Cyprian doth term bishops, præpositos qui Apostolis vicaria ordinatione succedunt." From hence it may haply seem to have grown, that they whom we now call Bishops were usually termed, at the first, Apostles, and so did carry their very names in whose rooms of spiritual authority they succeeded."

BISHOP TAYLOR. Episcopacy Asserted, Section iii. This power, so delegated, was not to expire with their persons; for when the great Shepherd had reduced his wandering sheep into a fold, he would not leave them without "guides to govern" them, so long as the wolf might possibly prey upon them, and that is, till the last separation of the sheep from the goats. And this Christ intimates in that promise, "Ero vobiscum (apostolis) usque ad consummationem seculi." "Vobiscum;" not with your persons, for they died long ago: but "vobiscum et vestri similibus," with apostles to the end of the world. And, therefore, that the apostolate might be successive and perpetual, Christ gave them a power of ordination, that, by imposing hands on others, they might impart that power which they received from Christ. For in the Apostles there was something extraordinary, something ordinary. Whatsoever was extraordinary, as "immediate mission, unlimited jurisdiction, and miraculous operations," that was not necessary to the perpetual regiment of the Church, for then the Church should fail, when these privileges extraordinary did cease. It was not, therefore, in extraordinary powers and privileges that Christ promised his perpetual assistance; not in speaking of tongues, not in doing miracles, whether "in materiâ censuræ," as delivering to Satan; or "in materiâ misericordiæ," healing sick people; or "in re naturali," as in resisting the venom of vipers, and quenching the violence of flames; in these Christ did not promise perpetual assistance, for then it had been done, and still these signs should have followed them that believe. But we see they do not. It follows, then, that in all the ordinary parts of power and office, Christ did promise to be with them to the end of the world, and, therefore, there must remain a power of giving faculty and capacity to persons successively, for the execution that, in which Christ promised perpetual assistance. For since this perpetual assistance could not be meant of abiding with their persons, who, in few years, were to forsake the world, it must needs be understood of their function, which either it must be succeeded to, or else it was as temporary as their persons. But in the extraordinary privileges of the Apostles, they had no successors; therefore, of necessity, must be constituted in the ordinary office of apostolate. Now

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what is this ordinary office? Most certainly since the extraordinary, as it is evident, was only a help for the founding and beginning, the other are such as are necessary for the perpetuating of a Church. Now, in clear evidence of sense, these offices and powers are "preaching, baptizing, consecrating, ordaining, and governing." For these were necessary for the perpetuating of a Church, unless men could be Christians that were never christened, nourished up to life without the eucharist, become priests without calling of God and ordination, have their sins pardoned without absolution, be members, and parts, and sons of a Church, whereof there is no coadunation, no authority, no governor. These the Apostles had without all question; and whatsoever they had they had from Christ, and these were eternally necessary; these, then, were the offices of the apostolate, which Christ promised to assist for ever, and this is that which we now call the order and office of Episcopacy.

IBID. Sect. iv. For although deacons and priests have part of these offices, and, therefore, though in a very limited sense, they may be called "successores apostolorum," to wit, in the power of baptizing, consecrating the eucharist, and preaching; (an excellent example whereof, though we have none in Scripture, yet if I mistake him not, we have in Ignatius, calling the college of presbyters σύνδεσμον Ἀποστόλων, "a combination of Apostles:") yet the apostolate and episcopacy, which did communicate in all the power and offices which are ordinary and perpetual, are, in Scripture, clearly all one in ordinary ministration, and their names are often used in common, to signify exactly the same ordinary function.

Q. ix. Are all bishops then equally successors of the Apostles?

A. They are, and they are even sometimes spoken of as the successors of St. Peter, because they possess the authority which was promised to St. Peter as the representative of the whole college, and this is acknowledged by the Romanist, Van Espen.[1]

[1] VAN ESPEN. Jus Ecclesiasticum Universum. Part I. tit. xvi. cap. 2. § 2. Scitur quidem Christum nonnumquam singulariter ad Petrum verba direxesse, dum de potestate *clavium*, nec-non de pastura spirituali agebatur, sed et hoc annotatum jam pridem fuit à sanctis Patribus, dicta ad

Petrum, Ecclesiæ sive toti collegio Apostolorum eam representanti in persona Petri dictum fuisse.

Apud Gratianum *Caus.* 24. *q. I. Can.* 17. id annotatum occurit ex sancto Cypriano; "Loquitur Dominus ad Petrum *ego dico tibi*, inquit, *Tu es Petrus et super istam petram ædificabo Ecclesiam meam*, super unum ædificat Ecclesiam et quamvis Apostolis *omnibus* post resurrectionem suam *parem* potestatem tribuat, et dicat: *Sicut misit me Pater et ego mitto vos: Accipite Spiritum Sanctum:* tamen ut *unitatem* manifestaret *unitatis* ejusdem originem ab uno incipientem auctoritate sua disposuit. Hoc erant utique et cæteri Apostoli, quod fuit et Petrus *pari consortio præditi honoris, et potestatis.* Sed exordium ab unitate proficiscitur, at Ecclesia una monstretur."

Id ipsum notavit sanctus Hieronymus, *lib. i. contra. Jovinianum* circa medium: "At dices, supra Petrum fundatur Ecclesia, licèt idipsum alio loco super *omnes* Apostolos fiat et cuncti claves Regni Cœlorum accipiant et ex æquo super eos Ecclesia fortitudo solidetur: tamen propterea inter duodecim *unus* eligitur, ut *capite* constituto schismatis tollatur occasio."

Hic consonat Sanctus Augustinus *lib. de Agone Christiano cap.* 30. "Non enim (ait) sine causa inter omnes Apostolos hujus Ecclesiæ Catholicæ personam sustinet Petrus. *Huic enim* (Ecclesiæ) sunt claves Regni Cælorum datæ sunt, cum Petro datæ sunt, et cum ei dicitur, *ad* OMNES *dicitur, Amas me? Pasce oves meas.*"

Et rursus apud Gratianum, *caus.* 24, *q.* 1. *can.* 6. extractatu ejusdem Doctoris in Joannem hæc leguntur, Quodcumque ligaveris super terram, erit ligatum et in cælis. Si hoc Petro tantum dictum est, non hoc facit Ecclesia . . . Si ergo hoc in Ecclesia fit, Petrus quando claves accepit Ecclesiam sanctam representavit.

Itaque tametsi Christus subinde verba direxerit ad solum Petrum, hæc nihilominus ad totum Apostolorum collegium, sive *omnes* Apostolos, quorum personam gerebat Petrus, directa fuisse censuêre Patres.

Q. x. What do you mean by mission?

A. Mission is the right of exercising lawfully, the power of ministering the Word and Sacraments, which is conferred at ordination, and of which we have spoken under the name of orders.

Q. xi. Does not the possession of orders render

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the exercise of the powers therein comprised lawful?

A. Ordinarily, the possession of orders, as of any other gift, renders its exercise lawful. But circumstances may exist, which may render the exercise of a gift unlawful. In the case before us an ordained minister may be said generally to have mission; because he is sent, *missus*, to exercise his office. But if, from any cause, the exercise of it becomes unlawful, he can have no mission, because he cannot have been sent, *missus*, to violate the law.

PALMER. Antiquities of the English Ritual, chap. xii. section 1. It certainly is essential that the true ministers of God should be able to prove that they have not only the *power* but the *right*, of performing sacred offices. There is an evident difference between these things, as may be seen by the following cases:—If a regularly ordained priest should celebrate the Eucharist in the church of another, contrary to the will of that person and of the Bishop, he would have the power of consecrating the Eucharist, it actually would be consecrated, but he would not have the right of consecration; or in other words, he would not have *mission* for that act. If a Bishop should enter the diocese of another Bishop, and contrary to his will ordain one of his deacons to the priesthood, the intruding Bishop would have the *power* but not the *right*, of ordaining—he would have no mission for such an act.

Q. xii. What are the circumstances which constitute impediments to the lawful exercise of the powers conferred in ordination?

A. They are several, and may be divided into two classes; those which operate every where, and those which operate at a particular place only.

Q. xiii. What are the general impediments, which deprive an ordained minister of mission, every where?

A. Firstly, heresy, a heretic is incapable of mission, because he cannot have been sent to teach his heresy; secondly, schism, for a schismatic cannot

have been sent, to rend the Body of Christ, and to set up altar against altar; thirdly, apostacy, which includes both heresy and schism; fourthly, excommunication, for as it is unlawful for the faithful to communicate, in holy things, with the excommunicate, it must be unlawful for him to minister unto them in holy things; fifthly, degradation, or which is the same thing, deposition from the ministry, because it amounts, until the sentence is reversed, or relaxed, to a prohibition by the Church from exercising the authority received through her; sixthly, suspension, which is a temporary deposition, and produces during its continuance the same effects.[1]

[1] PALMER. Antiquities of the English Ritual, chap. xii. sect. 1. In fact, mission fails in all schismatical, heretical, and uncanonical acts, because God cannot have given any man a right to act in opposition to those laws, which He Himself has enacted, or to those which the Apostles and their successors have instituted, for the orderly and peaceable regulation of the Church: He is not the author of confusion, but of peace, as in all the Churches of the saints; and yet, were He to commission His ministers to exercise their offices in whatever places and circumstances they pleased, confusion and division without end must be the inevitable result.

Q. xiv. What are the local impediments which prevent an ordained minister from having mission in a particular place?

A. The want of consent by the person or persons, to whose charge the administration of the Word and Sacraments, in such place, is specially committed. Because such person or persons having been by the authority of the Church, charged with the cure of souls in such place, have received mission there in a special sense, and is, or are, specially responsible for the due ministration of the Word and Sacraments. The Church, therefore, protects such places from the intrusion of other ministers,

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unless by the consent of those in charge. No minister can be sent to violate the order and law of the Church, or, in the words of St. Paul, to stretch himself beyond his measure and boast himself, in another man's line, of things made ready to his hand.

2 Cor. x. 13. 15.

Q. xv. What is the origin of this allotment of particular persons to particular places?

A. It is supposed to be of Apostolic origin. In the beginning, the Apostles had all, equally, Episcopal power. They had all mission, in every part of the world, by virtue of the words:—"Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" and again, "As my Father sent me even so send I you." "The mission of all and each of them was general every where and exclusive no where.[1] This was the original state of things, but there are traces in the Holy Scriptures, particularly in 2 Cor. x. 13, 15, just alluded to, of a division among them. Before the expiration of the Apostolic age, however, diocesan Episcopacy was instituted, that is to say, certain precincts were cut off from the Church at large, to each of which was alloted a bishop. Thus, long before the sacred canon was closed, James, and Timothy, and Titus, were bishops of Jerusalem, Ephesus, and Crete.[2] At a later period, these precincts came to be called dioceses, and at length each diocese was divided into parishes, to each of which was allotted a priest. The bishops and priests thus acquired a special mission in the dioceses and parishes allotted to them, and it became unlawful for other ministers to officiate within them without their consent.[3]

Matt. xxviii. 19.

John xx. 21.

[1] VAN ESPEN. Jus. Ecc. Univ. Part I. Tit. xvi. ch. 2. Ex verbis quæ capite 20. Joannis relata sunt, manifestum est Christum omnes Apostolos misisse in mundum universum ad predicandum Evangelium omni creaturæ, idque

cum pari auctoritate, neque uni præ alio majorem dedisse auctoritatem in hoc missione; sed quòd omnes et singuli ex æquo cum ea missi fuerint potestate, quâ ipse ut homo missus fuerat a Patre; *Sicut misit me Pater, et ego mitto vos.* Joan. c. 20. v. 21. CHAP. VIII.

IBID. Caput 5. Christus Dominus, ascensurus ad Patrem et Ecclesiam suam visibiliter derelicturus, dixit Apostolis: *Euntes in mundum,* UNIVERSUM *prædicate Evangelium* OMNI *creaturæ* Deinde subdit Sacer Textus: *Illi autem profecti, prædicaverunt* UBIQUE, *Domino co-operante, et sermonem, confirmante sequentibus signis.* Marc. c. 16. v. 20.

Nequaquam ergo Christus Apostolos suos ad ea certam ac limitatam orbis *partem* misit, sed in mundum *universum* ut docerent *omnes* gentes, et prædicarent *ubique.*

Verùm cùm singuli non possent *ubique* prædicare Evangelium, et actualiter operi Apostolico incumbere, sed tantum in ea orbis parte, in qua præsentes erant, initio quidem, ex communi mutuoque consensu, non tamen sine interna Spiritus Sancti inspiratione, quia pauci erant, ut tanquam testes *oculati* vitæ et doctrinæ Christi ejusque Resurrectionis, Evangelium per *universum* mundum disseminarent; admodum latas et diffusas orbis partes, seu ut hodie loquimur, Dioceses singuli sortiti sunt: adeò ut etiam integra ac latissima regna pro sua quisque Diocesi haberet: in qua *actu* quisque operaretur.

Adhæc quocumque Apostoli perveniebant, non solùm evangelizabant, atque populos docebant, et Ecclesias fundabant, sed etiam proprios Episcopos creabant, quibus Ecclesias noviter fundatas commendabant: ac insuper quò ipsi pertingere non poterant. Discipulos in doctrina Christi ritè instructos et ordinatos ablegabant; idque rursus ad amplas Diœceses, et cum potestati alios constituendi et ordinandi.

Exemplum habemus in Apostolo Paulo qui Titum reliquit Cretæ, *ut ea,* ait, *quæ desunt corrigas et* CONSTITUAS *per civitates* PRESBYTEROS, *sicut et ego disposui tibi.* Ad Titum (cujus prius opera confirmaverat alias quoque,) Ecclesias Dalmaticam et Corinthiacam.

FIELD. Of the Church, Book V. ch. xxvii. The schoolmen note that there is a twofold power found in the ministers of the Church of God,—the one of Order, the other of Jurisdiction. The power of Order is that, whereby they are sanctified and enabled to the performance of such Sacraments as other men neither may nor can do, as is the preaching of the Word and the ministration of the holy Sacraments. This power is to be exercised orderly, and the acts of it to be performed in such sort that they disturb not

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one another. Whereupon, the Apostles, the first ministers of Christ Jesus, though equal in power of Order and Jurisdiction, yet for the better and more orderly dispatch of the great work of converting the world, which they had in hand, and that they might not hinder one another, divided among themselves the parts and provinces of the world; but when for the assisting of them while they lived, and succeeding them dying, they were to pass over part of their powers to others, they so gave authority to such as they made choice of for this work, to preach, baptize, and do other acts of sacred ministry, (which are to be performed by virtue of the power of order,) that before they invested them with that power, they divided the parts of the world converted to Christianity into several Churches, and when they ordained them, assigned each of them to that particular Church wherein he should preach and minister Sacraments. So that these successors of the Apostles had not illimited commission, but were confined within certain bounds; that they were not to preach nor minister Sacraments, but only within the limits and compass of those places which were assigned unto them, unless it were with the consent, desire, and liking of others willing to draw them at some times for special causes, to perform such sacred acts within the limits and bounds of their charge.

This assigning to men, having the power of order, the persons to whom they were to minister holy things, and of whom they were to take the care, and the subjecting of such persons unto them gave them the power of jurisdiction, which they had not before.

And thus was the use of the power of Order, which is not included within any certain bounds, limited in those the Apostles ordained, and their power of Jurisdiction included within certain bounds; so that the one of these kinds of power they have not at all, without the extent of their own limits, nor the lawful use of the other. Hence is that resolution of the divines that if a Bishop adventure to do any act of Jurisdiction out of his own diocese,—as to excommunicate, absolve, or the like, all such acts are utterly void, and of no force; but if he shall do any act of the power of Order in another man's charge, as preach or minister Sacraments; though he cannot be excused as not offending, if he do these things without his consent, yet are the Sacraments thus ministered truly Sacraments, and of force.

Q. xvi. Have bishops then the power of exclud-

ing other clergymen from officiating in their dioceses? CHAP. VIII.

A. So far as it regards other bishops they certainly have; although it is now usual for bishops to officiate, as priests, in each other's dioceses, without special permission, on the ground that such permission would not be refused by any bishop, to another who was in communion with him, and might, therefore, be well taken for granted. But as to those offices, for the performance of which the Episcopal character is requisite, no bishop performs them, in the diocese of another, without a special permission, if the subject, upon which the office is to be performed, belong to the diocese of the officiating bishop, or a special invitation, if it belong to the diocese within which the act is to be done.[1]

[1] CONCIL. ANCYRÆ. Canon 18. If any having been appointed Bishops, and not having been received by the Parish to which they were named, wish to invade other Parishes, and to do violence to those who are appointed in them, and stir up seditions against them, they are to be excommunicated. If, however, they wish to sit in the Presbytery, where they were formerly Presbyters, they are not to be deprived of that honour; but if they stir up seditions against the Bishops who sit there, the honour of the Presbytery is to be taken away from them, and they are to be expelled. *Hammond's Councils, p.* 155. *Am. Ed.*

CONCIL. ANTIOCH. Canon 13. Let no Bishop dare to pass from one Province to another, and ordain any persons in the Churches to the dignity of officiating, not even if he bring others with him, unless he has come upon a written invitation from the Metropolitan, and the other Bishops of the country into which he is come. If, however, no one inviting him, he shall proceed disorderly to the ordination of any persons, and to the regulation of ecclesiastical matters which do not belong to him, the things which are done by him shall be annulled, and he himself suffer the punishment proper for his insubordination and unreasonable attempts, being deposed forthwith by the holy Synod. *Ibid. pp.* 172, 173.

CONCIL. NICE. Canon 16. If any persons, rashly and in-

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considerately, not having the fear of God before their eyes, nor regarding the canons of the Church, whether they be Presbyters or Deacons, or any others who are enrolled in the list of the Clergy, shall remove from their own Church, they ought by no means to be received into any other, but they must be constrained to return to their own parish, or if they continue they must be without communion. And if any Bishop shall dare to usurp what belongs to another, and to ordain in his Church any such person without the consent of the proper Bishop from whom he has seceded, let the Ordination be void. *Ibid. p.* 38.

I. Concil. Constant. Canon 2. The Bishops must not go beyond their Dioceses and enter upon Churches without their borders, nor bring confusion into their Churches; but, according to the canons, the Bishop of Alexandria must have the sole administration of the affairs of Egypt, and the Bishops of the East must administer the East only, the privileges which were assigned to the Church of Antioch by the Canons made at Nice being preserved; and the Bishops of the Asian Diocese must administer the affairs of the Asian only; and those of the Pontic Diocese, the affairs of the Pontic only; and those of Thrace, the affairs of Thrace only. Moreover, Bishops may not, without being called, go beyond the bounds of their Diocese for the purpose of ordaining, or any other Ecclesiastical function. The above written Canon respecting the Dioceses being observed, it is plain that the Synod of each Province must administer the affairs of the Province, according to what was decreed at Nice. But the Churches of God which are amongst the Barbarians must be administered according to the customs of the Fathers which have prevailed. *Ibid. pp.* 64, 65.

Concil. Ephes. Canon 8. The most beloved of God, our fellow Bishop Rheginus and Zeno and Euagrius, the most religious Bishops of the Province of Cyprus, who were with him, have declared unto us an innovation which has been introduced contrary to the laws of the Church, and the Canons of the holy Fathers, and which affects the liberty of all. Wherefore, since evils which affect the community, require more attention, inasmuch as they cause greater hurt; and, especially, since the Bishop of Antioch has not so much as followed an ancient custom, in performing ordinations in Cyprus, as those most religious persons who have come to the holy Synod have informed us, by writing and by word of mouth, we declare that they who preside over the holy Churches which are in Cyprus, shall preserve without gainsaying or opposition, their right of

performing by themselves, the ordinations of the most religious Bishops, according to the Canons of the holy Fathers, and the ancient custom. The same rule shall be observed in all the other Dioceses, and in the Provinces every where, so that none of the most religious Bishops shall invade any other Province, which has not heretofore, from the beginning, been under the hand of himself or his predecessors. But if any one has so invaded a Province, and brought it by force under himself, he shall restore it, that the Canons of the Fathers may not be transgressed, nor the pride of secular dominion be privily introduced under the appearance of a sacred office, nor we lose by little, the freedom which our Lord Jesus Christ, the deliverer of all men, has given us by his own blood. The holy and Œcumenical Synod, has, therefore, decreed that the rights which have hitherto, and from the beginning, belonged to each Province, shall be preserved to it pure and without restraint, according to the custom which has prevailed of old. Each Metropolitan having permission to take a copy of the things now transacted for his own security. But if any one shall introduce any regulation contrary to what has been now defined, the whole holy and Œcumenical Synod has decreed that it shall be of no effect. *Ibid. pp.* 84, 85.

APOSTOLIC. CAN. Canon 30. If any Bishop obtain possession of a Church by the aid of the temporal powers, let him be deposed and excommunicated, and all who communicate with him. *Ibid. p.* 193.

IBID. Canon 35. Let not a Bishop dare ordain beyond his own limits, in cities and places not subject to him. But if he be convicted of doing so, without the consent of those persons who have authority over such cities and places, let him be deposed and those also whom he has ordained. *Ibid. p.* 194.

CONST. P. E. CHURCH IN U. S. Art. IV. The Bishop or Bishops in every diocese shall be chosen agreeably to such rules as shall be fixed by the convention of that diocese; and every Bishop of this Church shall confine the exercise of his episcopal office to his proper diocese, unless requested to ordain, or confirm, or perform any other act of the episcopal office by any Church destitute of a Bishop. *Ibid. p.* 284.

Q. xvii. How is it with respect to presbyters and deacons?

A. Originally the presbyters and deacons, of each diocese were the assistants of the bishop, throughout his diocese. They had then undoubt-

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edly a special mission to the diocese, and to every part of it; which was derived directly from that of the Bishop; but they had no exclusive right in any part of the diocese.[1]

[1] BISHOP TAYLOR, Episcopacy Asserted, Section xxxvii. But I must proceed to the more particular instances of episcopal jurisdiction. The whole power of ministration, both of the Word and Sacraments, was in the Bishop, by prime authority, and in the presbyters by commission and delegation, insomuch that they might not exercise any ordinary ministration witout license from the Bishop. They had power and capacity by their order to preach, to minister, to offer, to reconcile, and to baptize. They were, indeed, acts of order, but that they might not, by the law of the Church, exercise any of these acts without license from the Bishop, that is, an act or issue of jurisdiction, and shows the superiority of the Bishop over his presbyters, by the practice of Christendom.

IBID. To the Bishop is committed the care of the whole diocese; he, it is, that must give the highest account for the whole charge; he, it is, who is appointed, by particular designation, to feed the flock; so the canon of the Apostles; so Ignatius; so the council of Antioch; so every where, the presbyters are admitted "in partem solicitudinis;" but still the jurisdiction of the whole diocese is in the Bishop; and without the Bishop's admission to a part of it, "per traditionem subditorum," although the presbyter by his ordination have a capacity of preaching and administering Sacraments, yet he cannot exercise this without designation of a particular charge, either temporary or fixed. And, therefore, it is that a presbyter may not do these acts without the Bishop's leave, because they are actions of relation and suppose a congregation to whom they must be administered, or some particular person; for a priest must not preach to the stones, as some say venerable Bede did; or communicate alone; the word is destructive of the thing; nor baptize, unless he have a chrysome child, or a catechumen. So that all of the diocese being the Bishop's charge, the Bishop must either authorize the priest, or the priest must not meddle, lest he be (what St. Peter blamed) ἀλλοτριοεπίσκοπος, "a Bishop in another's diocese;" not that the Bishop did license the acts precisely of baptizing, of consecrating, &c.; for these he had by his ordination: but that in giving license, he did give him a subject to whom he might apply these relative actions, and did "quoad hoc"

take him "in partem solicitudinis," and concredit some part of his diocese to his administration "cum curâ animarum."

But then on the other side, because the whole cure of the diocese is in the Bishop, he cannot exonerate himself of it, for it is a burden of Christ's imposing, or it is not imposed at all; therefore, this taking of presbyters into part of the regiment and care, does not divest him of his own power, or any part of it, nor yet ease him of his care; but that as he must still ἐπισκοπέιν, "visit" and "see to his diocese," so he hath authority still in all parts of his diocese and this appears in these places now quoted; insomuch as when the Bishop came to any place, there the "vicaria" of the presbyters did cease: "In præsentiâ majoris cessat potestas minoris." And though, because the Bishop could not do all the minor and daily offices of the priesthood, in every congregation of his diocese, therefore, he appointed priests, severally to officiate, himself looking to the metropolis, and the daughter-churches, by a general supravision; yet when the Bishop came into any place of his diocese, there he, being present, might do any office, because it was in his own charge; which he might concredit to another, but not exonerate himself of it; and, therefore, "præsente episcopo," (say the council of Carthage and St. Leo,) "if the Bishop be present," the presbyter, without leave, might not officiate; for he had no subjects of his own, but by trust and delegation; and this delegation was given him to supply the Bishop's absence, who could not "simul omnibus interesse;" but then, when he was present, the cause of delegation ceasing, the jurisdiction also ceased, or was at least absorbed in the greater, and so, without leave, might not be exercised; like the stars, which in the noonday have their own natural light, as much as in the night, but appear not, shine not in the presence of the sun.

This, perhaps, will seem uncouth in those presbyters, who, (as the council of Carthage's expression is,) are "contrarii honori episcopali;" but yet, if we keep ourselves in our own form, where God hath placed us, and where we were in the primitive Church, we shall find all this to be sooth, and full of order. For consider, the elder the prohibition was, the more absolute and indefinite it runs; "Without the Bishop it is not lawful to baptize, to consecrate," &c. So Ignatius. The prohibition is without limit; but in descent of the Church it runs, "præsente episcopo," "the Bishop being present," they must not without leave. The thing is all one, and a derivation from the same original, to wit, the

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"universality of the Bishop's jurisdiction;" but the reason of the difference of expression is this; at first presbyters were in cities with the Bishop, and no parishes at all concredited to them. The Bishops lived in cities; the presbyters preached and offered κατ' οἶκον, "from house to house," according as the Bishop directed them. Here they had no ordinary charge, and, therefore, the first prohibitions run indefinitely; they must not do any clerical offices, "sine episcopo," "unless the Bishop sends them." But then afterwards, when the parishes were distinct and the presbyters fixed upon ordinary charges, then it was only "præsente episcopo," "if the Bishop was present," they might not officiate without leave. For in his absence, they might do it, I do not say without leave, but I say they had leave given them, when the Bishop sent them to officiate in a village with ordinary or temporary residence, as it is to this day; when the Bishop institutes to a particular charge, he also gives power, "hoc ipso," of officiating in that place. So that at first, when they did officiate in places by temporary missions, then they were to have leave, but this license was also temporary; but when they were fixed upon ordinary charges, they might not officiate without leave, but then they had an ordinary leave given them, "in traditione subditorum," and that was done, "in subsidium muneris episcopalis," because it was that part of the Bishop's charge, which he could not personally attend, for execution of the minor offices, and, therefore, concredited it to a presbyter; but if he was present, a new leave was necessary; because as the power always was in the bishop, so now the execution also did return to him when he was there in person; himself, if he listed, might officiate.

See also BINGHAM, Ant. Chr. Ch. Book II. Ch. iii. sect. 2, 3, 4.

Q. xviii. How is it as respects presbyters and deacons belonging to another diocese?

A. Strictly speaking, a priest or deacon cannot officiate in any diocese but that to which he belongs, without the permission of the bishop of such diocese. So far as stated ministrations are concerned, this general principle is enforced by the canons of the American Church.[1] As to occasional ministrations, on the invitation of a parish minister, it is usual to take the bishop's permission for

granted. Still, there are good grounds for believing that bishops might interpose, and forbid presbyters from officiating within their dioceses. As to deacons, who have no authority to preach any where, without the license of the bishop of the place, it is clear that they cannot do so in any diocese to which they do not belong, without such leave, for the license of their own bishop cannot extend beyond the bounds of his diocese.[2]

[1] CANONS, GEN. CON. XDCCCXLIV. Canon v. Sect. 1. No minister removing from one diocese to another or coming from any State or Territory which may not have acceded to the constitution of this church, shall be received as a stated officiating minister by any parish of this church, until he shall have presented to the vestry thereof a certificate from the ecclesiastical authority of the diocese to which said parish belongs, approving him as a clergyman in regular standing. And in order to obtain such certificate, every minister desiring to change his canonical residence shall lay before the ecclesiastical authority of the diocese in which he designs to reside, a testimonial from the Ecclesiastical authority of the diocese in which he has last resided, in the following form, &c.

[2] OFFICE FOR THE ORDERING OF DEACONS.

Q. xix. What is the foundation of this right of excluding strange clergymen from a diocese?

A. Each diocesan bishop is charged with the cure of souls in his diocese. It follows, that no other person ought, without his permission, to exercise ministerial functions there. Moreover, he has a right to choose as his own assistants, in the performance of his work, men in whom he has confidence. So rigidly was this insisted on at first, that presbyters and deacons were required to have the leave of the bishop for each particular exercise of their functions;[1] but afterwards it was thought that they had sufficient authority to act without express permission, in the diocese to which they belonged; that is, in which they had been ordained, or

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into which they had been received by letters dimissory. Within that diocese, they might be said to have special mission, but not exclusively of the bishop, or of their co-presbyters of the diocese. At a later period, another step was taken. Dioceses were divided into smaller precincts, called parishes, to each of which, a priest was assigned.

[1] See note to Answer xvii.

Q. xx. What is the position of these parish priests?

A. They have special mission in their parishes, exclusive of all other priests and deacons, none of whom can officiate within a parish, without the consent of its priest. This principle is enforced by a canon of the American Church.[1]

[1] CANONS GEN. CON. MDCCCXXXII. *Canon* xxxi. No clergyman belonging to this Church shall officiate, either by preaching, reading prayers, or otherwise, in the parish or within the parochial cure of another clergyman, unless he have received express permission for that purpose from the minister of the parish or cure, or in his absence, from the Church wardens and vestrymen, or trustees of the congregation. Where parish boundaries are not defined by law or otherwise, each city, borough, village, town, or township, in which there is one Protestant Episcopal Church or congregation, or more than one such Church or congregation, shall be held, for all the purposes of this canon, to be the parish or parishes of the Protestant Episcopal clergyman or clergymen having charge of said Church or Churches, congregation, or congregations. But if any minister of a Church shall, from inability or any other cause neglect to perform the regular services to his congregation, and shall refuse without good cause, his consent to any other minister of this Church to officiate within his cure, the Church wardens, vestrymen, or trustees of such congregation shall, on proof of such neglect and refusal before the Bishop of the diocese, or if there be no Bishop, before the standing committee, or before such persons as may be deputed by him or them, or before such persons as may be, by the regulations of this Church in any diocese, vested with the power of hearing and deciding on complaints against clergymen, have power to open the doors of their Church

to any regular minister of the Protestant Episcopal Church. And in case of such a vicinity of two or more Churches, as that there can be no local boundaries drawn between their respective cures or parishes, it is hereby ordained, that in every such case no minister of this Church, other than the parochial clergy of the said cures, shall preach within the common limits of the same, in any other place than in one of the Churches thereof, without the consent of the major number of the parochial clergy of said Churches.

Q. xxi. From whom is the special mission of parish priests derived?

A. From the bishops. In some branches of the Church no presbyter or deacon can statedly officiate in any parish, without the consent of the bishop of the diocese, expressed, either by an act of institution, or collation, to the cure of souls within such parish, or of a written license to officiate therein. In most dioceses of the American Church, however, it is understood, that a bishop, by ordaining a minister or by receiving him into his diocese, upon letters dimissory from another bishop, gives him the same kind of special mission throughout the diocese, which the ancient presbyters had before the invention of parishes, limited only by the rights of the ministers of parishes. This is considered to include license to officiate, statedly or occasionally, in any part of the diocese, in which he can do so without interfering with the rights of any other minister. Consequently, he may accept the charge of any parish, to which he may be called, and may officiate in any congregation, in which he may be invited, statedly or occasionally, to assist the parish minister. The right of calling ministers to particular parishes, or congregations, is vested in the vestry, as the representatives of the people of the parish or congregation. They may call any minister who has received special mission within the diocese, either by ordination or reception. But the special mission, received in those

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modes does not extend beyond the bounds of the ordaining or receiving bishop. The boundaries of his diocese, are in all cases, the limits of a bishop's authority. No presbyter, or deacon, can therefore, properly be called to any cure, in any other diocese than that to which he belongs; until he has been received into it by letters dimissory. When a minister has been so received, he is in the same case with respect to the diocese of that bishop, as if he had been ordained by him.

Q. xxii. Is the special mission of a parish priest, exclusive of the bishop of the diocese?

A. No. The cure of souls throughout the whole diocese is solemnly committed to the bishop at his consecration.[1] He admits presbyters and deacons to share in this; and to divide their share among themselves, alloting to each his proper parish or congregation. All the parishes, however, remain portions of the diocese within the whole of which the bishop has special mission.

[1] OFFICE FOR THE CONSECRATION OF BISHOPS. Give heed unto reading, exhortation, and doctrine; think upon the things contained in this book; be diligent in them, that the increase coming thereby may be manifest unto all men; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd not a wolf; feed them, devour them not: Hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy; that when the Chief Shepherd shall appear, you may receive the never-fading crown of glory.

Q. xxiii. You said that the special mission of the parish priest was not exclusive of that of the bishop of the diocese. Do you mean any thing more, than that the bishop of the diocese, has a right to exercise, within the parish, the peculiar offices of the Episcopate?

A. Most certainly I do. The bishop is not a

mere instrument to perform Episcopal offices; he is a minister of the Word and Sacraments, to whose charge is committed the people of his whole diocese, and is the chief, although not the sole, pastor of that diocese. He is bound, and has, therefore, a right, to administer the Word and Sacraments to all those committed to his charge. This right is not exclusive of that which he has concredited to the Parochial Clergy; but neither is that right exclusive of his. In fact it would be absurd, to suppose that a bishop could release himself of his duty to his people, by transferring it to others. While the duty remains, the right, which is the consequence of that duty, must remain also.[1]

[1] CANONS, GENERAL CONVENTION, MDCCCL. Canon iv. Of Episcopal Visitations. Every Bishop in this Church shall visit the Churches within his diocese, for the purpose of examining the state of his Church, inspecting the behaviour of his clergy, ministering the Word, and, if he think fit, the Sacrament of the Lord's Supper to the people committed to his charge, and administering the Apostolic rite of confirmation. See also note to ans. xvii. *ante.*

Q. xxiv. Does it not then seem that mission may be possessed in three modes?

A. Yes; generally, by all lawfully ordained ministers who are not heretics, or schismatics, and are not under the censures of the Church; specially but not exclusively, by presbyters or deacons who are connected with a diocese, but not with a parish or congregation; specially and exclusively by bishops of dioceses, and ministers of parishes.

Q. xxv. Can you illustrate the distinction between general and special mission?

A. A bishop or priest, who is in possession of a diocese or parish, has both general and special mission. A bishop or priest who is not connected with any diocese, has general mission, but not special mission. A bishop or priest who is under

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suspension, or has been degraded or excommunicated has neither. Thus, a bishop or priest, who has both, may divest himself of his special mission by resigning his cure, but still retain his general mission. Should he be suspended, degraded, or excommunicated, he would lose that also. If his sentence were terminated, relaxed, or reversed, he would again have general, although not special, mission, but if he were afterwards lawfully placed in a cure he would have both.

Q. xxvi. A minister may then have general mission without special. May he also have special, mission, without general?

A. No; for without general mission he has no right to minister any where, and can have consequently no special right to minister in a particular place.

Q. xxvii. How is general mission given?

A. General mission is given in a lawful ordination; orders are given in a valid ordination.[1]

[1] PALMER. Ant. Eng. Rit. chap. xii. sect. i. Mission can only be given for acts in accordance with the Divine and ecclesiastical laws, the latter of which derive their authority from the former, and it is conferred by valid ordination. It would be easy to prove this in several ways; but it is enough at present to say, that no other method can be pointed out by which mission is given. Should the ordination be valid, and yet uncanonical, mission does not *take effect* until the suspension imposed by the canons on the person ordained, is, in some lawful manner, removed.

Q. xxviii. What is the difference between a valid and a lawful ordination?

A. A valid ordination is one performed by a bishop, who, having the indelible character of Episcopacy, is able to ordain. A lawful ordination, is one performed by a bishop who has a lawful and canonical right to exercise his power of ordaining, at the time and place at which the ordination was performed, and upon the person ordained.

Q. xxix. Why is not mission given at a valid but unlawful ordination?

A. Because the unlawful ordination being performed in defiance of the authority of the Church, she withholds the lawful use of that power which has been unlawfully acquired.

Q. xxx. How is special mission given?

A. That sort of special mission, which is not exclusive, and belongs to a presbyter or deacon who is not connected with any parish or congregation, by virtue of his connexion with a diocese, is given, as we have seen, in two ways. By ordination, or, in the case of one who is already ordained, by receiving him into the diocese in a canonical manner. The special mission of a bishop is given, ordinarily, by consecration. But in the case of one who is already a bishop, it is given by election and confirmation. That sort of special mission which belongs to a parish minister is given by institution, or collation, or Episcopal license, or in dioceses where the local law allows of it by election. But in the last case it can only be acquired by one who has already received the other sort of special mission from the bishop of the diocese.

Q. xxxi. You said that special mission is given to one who is already a bishop, by election and confirmation, what do you mean by election and confirmation?

A. A bishop must always be elected to his diocese, by some lawful authority. In Scotland, he is elected by the clergy of his diocese, in England, formally at least, by the dean and chapter, in Ireland and the British colonies, by the Sovereign, claiming to represent the laity, in America by the diocesan convention, consisting of the clergy and lay delegates from every parish or congregation. But every where, except in Ireland and the

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British colonies, such elections must be confirmed, by some authority before they are effectual. In the Roman Obedience, all elections must be confirmed by the Pope. In the Church of England, they receive a formal confirmation in the name of the Archbishop of the province. In the United States, although the word "confirmation" is not used, elections are required to be really confirmed by the General Convention, or, if it is not in session, or to sit within a year, by a majority of the Standing Committees, and of the bishops. Confirmations have two objects, to ascertain, that the election has been properly conducted, and that the person chosen is a suitable person.

Q. xxxii. Whence do bishops derive their special mission?

A. In one sense they derive it from the Catholic Church, which sanctions, by her laws and usages, the division of her territory into dioceses, and protects each diocese from the intrusion of bishops, other than its own. In another sense, they derive it from the particular Church to which they belong, which by her laws, regulates the boundaries of dioceses, and points out the mode, in which prelates are to be selected to fill them. In a third sense, they derive it from the authority, whatever it may be, to which the laws of the particular Church confide the selection. In a fourth sense they derive it from the neighbouring or comprovincial, bishops, by whom, or by whose consent, they are consecrated, and from whom they thus receive the power of order, and the general mission, which are necessary pre-requisites for the possession of special mission, and by whose assent they are put into possession of the territory within which their special mission is to be exercised.

Q. xxxiii. Do you mean to say, that any of these is the ultimate source from which mission is derived?

A. No. The ultimate source from whence, bishops, priests, and deacons derive orders, mission, jurisdiction, and every other gift which they possess for the good of the Church, is "Almighty God Giver of all good things," Who, by "His Holy Spirit," has, "appointed divers orders of ministers in the Church," and by His Divine Providence, calls individual men to those orders, and designates the portions of the Church in which they are to serve, and Who, in His Holy Gospel, has given power to His Church to enact laws for the distribution of Ecclesiastical authority.[1]

[1] MASON. Vindiciæ Ecclesiæ Anglicanæ, Book iv. chap. i. Orth. *Quâ et unde Episcopi sunt, jurisdictionem habent.* Sunt autem Episcopi per consecrationem; ergo dum consecrantur, jurisdictionem accipiunt. Namque persona consecranda archiepiscopo à duobus Episcopis præsentatur sub hac formula: *Reverendissime in Deo Pater, præsentamus tibi hunc pium et eruditum virum, ut consecretur in Episcopum.* In qua formula hæc vox *Episcopus* usitato et ecclesiastico sensu, Titum vel Timotheum, Ecclesiæ stellam, seu Angelum denotat. Paulò pòst archiepiscopus (atque unà reliqui præsentes Episcopi) manus imponit, dicens, *Accipe Spiritum Sanctum*, id est, istius modi sanctum et spiritualem potestatem seu Spiritus Sancti gratiam, qualis ad hoc requiritur, ut quis ex presbytero fiat Episcopus. Quare his verbis novo Episcopo exhibetur quicquid ad officium Episcopale spectat, ut precationes hanc manuum impositionem tum antecedentes, tum consequentes manifestum faciunt. In quibus Dominum humiliter rogamus, *ut suam benedictionem et gratiam huic largiri dignetur, quo munus Episcopale ritè exequi, in eadem fideliter servire Domino, et discipli nam ministrare possit.* Ecce tibi Ecclesia Anglicana non modò munus ministeriale in genere, sed etiam disciplinæ administrationem in specie, id est, jurisdictionis potestatem, mediante consecratione, tribuit.

PHIL. Si in consecratione detur Episcopali quomodò igitur immediatè à Deo.

ORTH. Questioni tuæ mox satisfaciam, modò interroganti mihi pauca respondeas. Primò, igitur hoc mihi expedias velim, undenam sit potestas ordinis?

PHIL. *Confertur immediatè à Deo, quia requirit characterem et gratiam, quam solus Deus efficere potest.*

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ORTH. Nònne datur cum manuum impositione?

PHIL. Quamvis cum impositione manuum detur ordo, ordinem tamen (si propriè loquamur) nec dat, qui manus imponit, nec ipsa manuum impositio, sed solus Deus ad impositionem manuum. In hanc sententiam pulchrè Ambrosius. *Quis dat (frater) Episcopalem gratiam? Deus an homo? Respondes, sinè dubio, Deus. Sed tamen per hominem dat Deus; homo imponit manus, Deus largitur gratiam; Sacerdos imponit supplicem dextram, et Deus benedicit potenti à dextra.*

Q. xxxiv. You say that particular Churches determine the boundaries of dioceses. In what manner?

A. Sometimes by direct laws; sometimes by acquiescing in the boundaries, directly or indirectly, assigned to them by civil authority.

Q. xxxv. Is the mission of a bishop confined to his diocese?

A. No; within his diocese he has special mission, but he has also general mission, by virtue whereof he may exercise his functions in the diocese of another bishop, by his invitation or permission, or, if not prohibited by the laws of the particular Church to which he belongs, in a vacant diocese, or in the diocese of a bishop under suspension, or in any place, which, not being included in any diocese, is without the advantage of a bishop. The reason of all this is, that bishops, like the Apostles, have the Commission to "go into all the world and preach the Gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" and have also been sent by Christ, our Lord, even as his Father sent him. Although, therefore, they have, for the more convenient exercise of their commission, parcelled out the world into dioceses, they still retain the right of acting on their old commission, in any place in which it can be done without infringing on the rights acquired under that arrangement. In the

execution of this right, it is competent for any bishop, to join with any other bishops in consecrating a bishop for any part of the world, which is destitute of a bishop. The ancient usage of the Church, however, is that bishops succeeding to sees, which already exist, and have become vacant, shall be consecrated only by the neighbouring, or comprovincial bishops. This usage has been confirmed by many ancient canons, and could not properly be departed from, unless under very peculiar circumstances.

Q. xxxvi. Were the consecrators of Archbishop Parker the comprovincial bishops?

A. Perhaps, strictly speaking, they were not; they were not in possession of any sees.

Q. xxxvii. Did not their consecration of him, then, violate the ancient canons of which you have spoken?

A. It was a case of necessity. There was but one bishop in the Province of Canterbury in possession of a see. He refused, as is supposed, to be one of Parker's consecrators, but consented, passively at least, to his consecration by others. Many questions might arise, as to the rightfulness or wrongfulness of the deprivation of the other bishops, and as to whether or not they had still the rights of comprovincial bishops; but two things are clear, that the diocese of Canterbury was vacant, and that those bishops claiming to be comprovincials, who refused to consecrate Parker, did so because they wanted to maintain the uncanonical power of the Bishop of Rome. Under these circumstances, it became an act of necessity and charity to consecrate him, and one which might be done by any bishops having orders and general mission.

Q. xxxviii. Suppose the consecration of Parker

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was irregular, would that affect the special mission of the present English bishops?

A. No. All the dioceses in England before the close of the sixteenth century became vacant, by the deaths of those who had filled them in the reign of Mary, if they were not previously so by their deprivations. England then became a country destitute of diocesan bishops, and her dioceses might be filled by any consecrated bishops who had general mission, whom the people were willing to receive, and who were willing to accept the charge. In other words, on the death of the last of the Marian bishops, all obstacles to the exercise of the mission of the English bishops, if any such existed, within their respective dioceses ceased, so far as they arose from the exclusive rights of comprovincial bishops. The whole question, in fact, resolved itself into whether there could be a lawful bishop in England without the consent of the Pope.

Q. xxxix. You speak of necessity and charity as justifying bishops in acting as such beyond the boundaries of their proper dioceses. How is that?

A. It is like the case of the observation of the Sabbath mentioned by our Blessed Saviour, only stronger; for the law of the division of the world into dioceses is a human law, while the law of the Sabbath was Divine. As a human law, it should give way to the Divine law of charity.[1]

[1] VAN ESPEN. Jus. Eccl. Univ. Part I. Tit. XVI. cap. 6. Inter Apostolos, et eorum ætate inter Episcopos quidem certæ Ecclesiæ alligati dicuntur; quidem nulli particulari loco fuerunt adscripti; prout id convenientiùs videbatur. At post tempora Apostolorum vitandæ confusionis causâ singulis pastoribus certam gregis portionem adscriptam fuisse insuper in textu notatum, quam regat unusquisque et gubernet.

Porro quemadmodem hæc ad certam Ecclesiam adscriptio nullam inter Apostolos essentialem differentiam induxit,

ita nec inter Episcopos de eorum auctoritate et missione ad gubernandam Ecclesiam quidquam diminuit.

Unde quemadmodum Apostoli omnes vi suæ missionis, quam a Christo acceperant, Evangelium annuntiare debebant per mundum universum; ita quoque Episcopi eorum successores, non obstante hâc ad certam Ecclesiam adscriptione, vocati censentur ad impendendam curam pastoralem omnibus fidelibus, et annuntiandum Evangelium omni creaturæ, dum necessitas, aut salus proximi id exigit.

Quidni igitur pari ratione ex mente Ecclesiæ esse dicamus omnem restrictionem Episcopalis solicitudinis jure positivo inductam, debere cessare, dum necessitas Ecclesiæ, aut charitas proximi eam restrictionem non patitur; sed auctoritatem Episcopalem, et plenitudinem sacerdotii in ordinationem acceptam ad alias Ecclesias extendi postulat?

Omnes enim Episcopalium Diœcesium, non secùs ac parochiarum divisio, et ad certos terminos restrictio, ex lege positiva dimanat, quæ legi necessitatis et charitatis cedit.

Quid igitur si noverit Episcopus Ecclesiam aliquam ministris necessariis et catholicis destitutam videns, neque huic populo esse proprium Episcopum qui presbyteros et necessarios ministros ordinet. Quidni, inquam poterit imò teneretur, urgente Ecclesiæ hujus necessitate, Episcopalem suam auctoritatem et solicitudinem ad eam Ecclesiam seu populum extendere, ei necessarios ministros ordinando? Quemadmodum parochus ob defectum proprii parochi vel presbyteri potest, quin et tenetur ultra limites propriæ parochiæ curam pastoralem alteri populo impendere.

De hac mente Ecclesiæ indubiè persuasus erat Sanctus Epiphanius, de quo legimus apud Sanctum Hieronymum epist. 60. Quòd cum aliquando esset in Diœcesi Hierosolymorum in monasterio Bethleemitico, diaconum *ordinaverit* quemdam, et postea presbyterum, illiusque monasterii in spiritualibus fermè destituti curam gesserit non exiguam, illudque egregiè instituerit et instruxerit.

Hoc Epiphanii facto offensus *Joannes Hierosolymorum Episcopus*, in ipsum Epiphanium excanduit, utì habetur ex literis Sancti Epiphanii ad ipsum Joannem, quibus ostendit, immeritò hanc ob causam in ipso excanduisse Joannem tametsi non diffiteatur *monasterium Bethleemiticum*, cujus curam egerat, et cui presbyterum ordinaverat extra suam Diœcesim, et in Diœcesi Joannis Hierosolymorum Episcopi situm, rationem notandam subjiciens: "Ob Dei timorem" (ait) "hoc sumus facere compulsi, maximè cùm nulla sit diversitas in Sacerdotio Dei, et ubi Ecclesiæ utilitati providetur: Nam etsi singuli Ecclesiarum Episcopi

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habeant sub se Ecclesiam, cui curam videntur impendere ut nemo super alienam mensuram extenditur, tamen præponitur *omnibus charitas Christi.*"

Ex his Epiphanii verbis habemus, ipsum existimasse in sacerdotio Dei nullam esse diversitatem; atque ex Christi instituto nullis locis officium Episcopale sive sacerdotale concludi, atque ita dictante charitate, quæ humanis legibus non adstringitur, singulos Episcopos posse etiam aliorum Ecclesiis curam impendere.

His consonat quod Alexander Episcopus Alexandrinus, ortâ hærisi Arianâ, scribit in epistola, quâ de hac hærisi in sua Diœcesi exurgente certiores reddit cæteros Episcopos: "cùm" (ait) "in sacris literis sit unum corpus Ecclesiæ Catholicæ nobis traditum et præceptum, ut concordiæ ac pacis vinculum firmum teneamus," Apud Socratem. lib. i. cap. 3.

Hic videmus Alexandrum ad movendos Episcopos ad debellationem hujus exorientis hæresis in sua Diœcesi Alexandrina, eo præcipuè fundamento ursisse, quòd singulis Episcopis, non tantum singularum suarum Diœcesium, sed *unum corpus* Ecclesiæ *omnibus et singulis* traditum et præceptum esset.

Indubiè idipsum movit Sanctum Cyprianum, ut non tantùm Ecclesia Carthaginiensis (cujus erat Episcopus) curam egerit, sed et eam curam et Romanam Ecclesiam cæterasque etiam per Orientem Ecclesias extenderet.

De ipso namque ita scribit Gregorius Nazianzenus Orat. 19, in Cyprianum: "Non enim Ecclesiæ Carthaginensium præsedit *soli* seu Africæ, quæ ex illo, et per illum, celebris in præsentem usque diem facta est, sed *Hesperiæ universæ* imò Orienti ferè ipsi ad finem usque Meridiei et Septentrionis."

Notissimum est, qualiter sanctissimi Episcopi Athanasius, Basilius, Chrysostomus, aliique, universis Ecclesiis, ubi eas periclitari cernebant vel forsan etiam à suis Episcopis negligi, vel erroribus, et hæresibus infici, succurrerint, quin et ubi inter Ecclesias dissidia contentionesque nata videbant, sese ut concordiæ et pacis arbitros ex suo pastorali officio impenderint.

Notabile est, quod de Hilario Pictaviensi, et Eusebio Vercellensi scribit Theodoretus in sua historia, *lib. 5. cap.* 4. "Ita dico: isti viri, velut magnifica quædem lumina, Illiricum, et Italiam, Galliasque suo splendore radiarunt."

Quidni et credamus Eusebium Samosatensem Ecclesiæ hujus Episcopum varios per *Syriam*, et Mesopatamiam ordinasse Episcopos Catholicos, utì testatur de ipso Theodoretus loco præfato, *eâdem charitate et necessitate urgente*, ut eas Ecclesias vel ab hæresi Ariana purgaret, vel præservaret.

Neque enim Theodoretus, aliusve ejus ætatis scriptor, vel delegationis alicujus Episcopi, vel ullius synodi, meminit, cujus auctoritate munitus Eusebius has ordinationes extra suam propriam Diœcesim, quin et Provinciam fecisset. CHAP. VIII.

Omnes igitur hi, aliique vigilantissimi Episcopi persuasissimum sibi habebant, officium Episcopale ipsos obligare non tantùm ad laborandum pro una particulari Ecclesia, cui in sua ordinatione fuêre adstricti, sed quod officium universæ Ecclesiæ deberent ubi *necessitas vel charitas* id juxta leges Christianæ prudentiæ exigeret, quemadmodum eam extendit S. Eustathius Episcopus Antiochenus, uti scribit, S. Chrysostomus in laudibus hujus Episcopi. "Hic edoctus probè fuerat à sancti Spiritûs gratia, Ecclesiæ Antistitem non de illa solùm quæ ipsi à sancto Spiritu sit commissa, curam debere gerere; verùm etiam de *universa* quæ per orbem terrarum degit.

Q. xl. But if necessity will not authorize ordination by presbyters, so as to make the acts of those so ordained valid, how can necessity and charity authorize such ordinations by a bishop as are contrary to law, so as to make the acts of those so ordained valid?

A. Because bishops have a power of ordaining inherent in their office; which is effectual whenever it is exerted. This power they may by law be restrained from exercising under certain circumstances, and although, if they violate such laws their ordinations are valid, yet still they ought to be obeyed; unless where necessity or charity require that they should for the time stand aside. Bishop Wilson, in his notes on Matt. xii., well says, "Positive laws cease to oblige four ways; first, by the natural law of necessity, [ver. 3, 4;] secondly, by a superior law designed to set that aside, [ver. 5;] thirdly, by the law of mercy and charity, [ver. 7;] and lastly, by the legislator himself, [ver. 8."] But all this is inapplicable to the case of presbyterial ordinations; which are not merely unlawful, because prohibited, but invalid, for want of power; which can no more be supplied by necessity, than

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the necessity of the disciples could enable them to create bread. The law which prohibited them from plucking the ears of corn on the Sabbath day gave way before their necessity; but that necessity gave them no creative power, nor any power which they had not before; it only removed the obstacle which the law had placed, in the way of their exercising their natural powers.

Q. xli. Is it by virtue of this general mission that bishops consecrate the first bishops of new dioceses?

A. Yes; but when a new diocese is formed, in connexion with any organized, national, or provincial Church, or any combination of dioceses, the bishop of the new diocese, must be consecrated according to the laws of such Church or combination, and by its bishops. This is in analogy with the rule which ordinarily restricts the right of consecrating bishops elected to succeed those who have died, to the comprovincial bishops.

Q. xlii. How are new dioceses formed?

A. Either by division of old ones, in which mode the diocese of Western New York in the United States, and those of Ripon and Manchester in England,and that of Toronto in Canada, and several others in the British dependencies, have been formed in very recent times, and others in all ages of the Church, or, by foundation in a place which was not previously a part of any diocese, as was the case with the dioceses of Rome, London, Indiana, Wisconsin, and many others, both ancient and modern.

Q. xliii. By what authority are new dioceses formed?

A. When they are formed by the division of dioceses, there must be the consent of the bishop and of the national and provincial Church, or combination of dioceses, within which the diocese, or dioceses, to be divided lies or lie. In addition to

this, the American Church requires the assent of the Conventions of the diocese or dioceses to be divided. Sometimes a new diocese is to be founded upon territory not previously contained within any diocese, but in which the Church has been planted by the labours of some provincial or national Church, of which it is designed that the new diocese shall be a part; a case which has frequently occurred in the United States. The new diocese is then formed by the joint assent of the clergy and people living therein, and of the provincial or national Church. When a new diocese is to be founded upon territory not at all connected with any existing Church, as in Africa, for instance, in which case there are sometimes no Christian people within the intended diocese, it may be considered as founded by the joint assent of the bishop consecrated for it, and of the bishops who consecrated him, using their power of general mission, in a case of necessity and charity, and of the Christian people, who, either before or after the consecration, agree to receive the newly consecrated prelate as their bishop.

Q. xliv. In the last case whence does the new bishop derive his special mission?

A. In the first sense, like all other bishops, from the Catholic Church. In the second, from the Catholic Church, which authorizes bishops to enclose, as it were, new dioceses, from the conquests, which she makes from the world. In the third sense, from the people, who voluntarily submit to his authority. In the fourth sense from the consecrating bishops. In the fifth and highest sense from God Himself.

Q. xlv. You said that mission was sometimes improperly called jurisdiction. What is the proper meaning of the word?

A. Jurisdiction is a Latin word, which reduced to its elements, *juris dictio*, means a speaking or

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declaring the law. Its primary meaning is a right to declare the law. It is also used, in law, for the limits within which any tribunal may declare the law, and that in two senses; first, as when a particular class of cases is said to be within the jurisdiction of a particular tribunal; and again, for the territory over which the authority of the tribunal extends. The last sense has, in common usage, been generalized, so as to apply to the territory within which any kind of authority may be lawfully exercised. Ecclesiastically, the word is used in five senses. Firstly, in that just mentioned, for the territory over which any Ecclesiastical person may exercise Ecclesiastical authority; Secondly, for that Ecclesiastical authority which we have called special mission; Thirdly, by accommodation from the last sense, for mission generally; Fourthly, for that portion of the authority of a bishop which is not inseparable from his Episcopal order. In this sense it is contradistinguished from mission; Lastly, Mason seems, to use it for the power of order itself.[1]

[1] See *ante*, p. 245, 246.

Q. xlvi. Does no inconvenience arise from this use of one word in so many senses?

A. Yes: the whole subject of which we are treating, is very much perplexed by that practice, and by the indiscriminate use of the word mission, for the right of exercising the power of orders generally, and for that of exercising it in a particular place.

Q. xlvii. What do you mean by that portion of the authority of a bishop which is not inseparable from his Episcopal order?

A. The authority of a bishop consists of three parts; Firstly, that which belongs to him as a minister of the Word and Sacraments, in common with other priests; Secondly, that which is peculiar to the Episcopal order and can be exercised only

by a consecrated bishop, in person, that is to say, confirmation, consecration of churches, and ordination, deposition, and suspension of ministers; Thirdly, those powers of government, which although properly belonging to the bishop, as the chief Ecclesiastical authority of the diocese, may be performed by persons not of the Episcopal order, either by delegation from a bishop, or in a vacant diocese. These are powers belonging to the discipline of the Church, and consist in the trial of offenders, in the pronouncing or reversing sentences of excommunication, in absolving excommunicates upon repentance, in dismissing, with their own consent, priests and deacons to other dioceses, and in receiving them, on letters dimissory, from other dioceses, and in granting institutions or licenses, where such proceedings are required.

Q. xlviii. Whence is this kind of jurisdiction derived?

A. From the same sources as special mission.

Q. xlix. By whom is this kind of jurisdiction exercised in the vacancy of a diocese?

A. In the Churches of England and Rome, it is exercised during the interval between the occurrence of a vacancy and the confirmation of the bishop elect, by the guardian of the spiritualities. In the Church of England this is in some cases the Archbishop of the Province, in others the Dean and Chapter of the diocese, or that of the archiepiscopal see, if that see should be vacant. In the interval between the confirmation and consecration, it is exercised in the Churches both of England and Rome, by the bishop elect and confirmed, but not yet consecrated.[1] In the United States, during the whole interval between the occurrence of the vacancy and the consecration of the new bishop, it is exercised by the Standing Committee of the vacant diocese.[2]

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[1] BURN; Ecc. Law, *in voce* Bishop. When a Bishop dies, or is translated, or is employed beyond the seas, in negotiations for the service of the King and Kingdom, the law takes care to provide a guardian as to the spiritual jurisdiction, during such vacancy of the see, or remote absence of the Bishop, to whom presentations may be made, and by whom institutions, admissions, and the like, may be given; and this is that ecclesiastical officer whether he be the Archbishop, or his vicar general, or deans and chapters, in whom the office resides, whom we commonly call the guardian of the spiritualities.

When an archiepiscopal see is vacant, the dean and chapter are the guardians of the spiritualities; that is, the spiritual jurisdiction of his province and diocese is committed to them.

After election and confirmation, (and not before,) the bishop is fully invested with a right to exercise all spiritual jurisdiction; and consequently then the power of the guardian of the spiritualities ceaseth.

VAN ESPEN. Jus. Ecc. Univ. Part I. T. xiv. cap. v. Hinc concludunt canonistæ, et communis praxis probat, Episcopum *confirmatum, non consecratum*, posse plenarie jurisdictionem suam exercere; eaque omnia quæ ad curam pastoralem et episcopalem pertinent, agere, exceptis his duntaxat quæ ordinis seu caracteris sunt episcopalis; qualia sunt ordines Sacros *per se* conferre; chrisma conficere Sacramentum Confirmationis dare, &c. Ita decrevit Celestinus III.

[2] CANONS GEN. CON. MDCCCXXXII. Canon iv. sect. 3. Where there is no Bishop, the Standing Committee is declared to be the Ecclesiastical authority for all purposes declared in these canons.

CHAPTER IX.

THE BISHOP OF ROME HAS NO SUPREMACY, SPIRITUAL OR TEMPORAL, IN THESE REALMS.

Q. 1. ALTHOUGH the Church of England is united in origin, doctrine, and discipline, with the

Catholic Church, and although she is not, *as* the Church of *England*, dependent on that of *Rome*, yet is not the Bishop of Rome the *successor of St. Peter?* and did not our Lord give to that Apostle *universal* supreme authority over His Church? and has not, therefore, the Bishop of Rome authority over the Church of England *as* a part of the *Catholic Church?*

A. Although we should allow that St. Peter was Bishop of Rome,[1] and not rather of Antioch,[2] and that the Bishop of Rome is the successor of St. Peter, and that he inherits by *office*[3] what was given to St. Peter in *person*, for a special purpose, (see below, ans. 2 and 3,) yet we are clear that Christ gave no pre-eminent power to St. Peter over his brother Apostles; but that *all*[3] the Apostles were *equal* in the *quality of* their *mission, commission, power, and honour.*

[1] S. IREN. ap. Euseb. H. E. v. c. 6. Θεμελιώσαντες καὶ οἰκοδομήσαντες οἱ μακάριοι Ἀπόστολοι (St. Peter and St. Paul) τὴν ἐκκλησίαν (of Rome) Λίνῳ τὴν τῆς ἐπισκοπῆς λειτουργίαν ἐνεχείρισαν.

Bp. BEVERIDGE, p. 389, (art. xxxvii.) brings strong proofs to show that St. Peter was never at Rome, *as Bishop* of that particular Church, but in the same manner *as* St. Paul was at Rome, viz., an *Apostle.*

[2] Abp. BRAMHALL, ii. 160.

The *Secular* Claims have been mentioned above, pt. ii. ch. vii. ans. 4, 5; the *Spiritual* Claims of the Popedom are thus stated by CARDINAL BELLARMIN, de ROM. PONTIFICE:—Lib. ii. c. 2. Episcopus Romanus in Monarchiâ Ecclesiasticâ Petro succedit: c. 18, habet potestatem constituendi et confirmandi *Episcopos* per *totem Orbem;* item *deponendi* omnes Episcopos, et injustè depositos restituendi per totum Orbem; c. 18, habet potestatem ferendi *leges* et dispensandi per *universum Ecclesiam;* c. 20, illi *competit jus* mittendi *legatos* ad alias Ecclesias, qui in ipsius nomina administrent; c. 21, ex *quâvis Christiani Orbis parte* legitimè ad ipsum *provocari* potest; ab ejus verò auctoritate *nulla conceditur appellatio;* c. 31; est CAPUT et SPONSUS Ecclesiæ. Lib. iv. c. 16, habet potestatem *ferendi leges* quæ *conscientias* obligent; c. 24, Omnis ordinaria Episcoporum potestas ab eo descendit.

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[3] S. CYPRIAN, de Unit. Ecclesiæ, p. 107. Hoc erant cæteri Apostoli quod fuit Petrus; pari consortio præditi et honoris et potestatis. CASAUBON, Exc. Bar. 662.

BARROW, Pope's Supremacy, i. p. 57. Archbp. BRAMHALL, i. p. 153. Whether a new Apostle was to be ordained, (Acts i.) or the office of Deaconship to be erected, (Acts vi.) or fit persons to be delegated for the ordering of the Church, as Peter and John, Judas and Silas, (Acts viii. and xv.) or informations to be heard, against Peter himself, (Acts xi.) or weightier questions, of the calling of the Gentiles, circumcision, and the law of Moses, to be determined, we find the *supremacy* in the *College of the Apostles*.

Bp. TAYLOR, x. p. 178. Bp. BULL, ii. 295.

Q. 2. But does not St. Peter appear in Holy Scripture as taking the *lead* of the Apostles, and speaking in their behalf? and is he not designated by titles of special dignity in the writings of the early Fathers of the Church?

A. Yes, doubtless he is; as are some of the other Apostles, especially St. Paul,[1] who "had
2 Cor. xi. 28. the care of all the Churches." But we must not confound *primacy* with *supremacy*. St. Peter often appears as *first in order* among his brethren, but never as *higher in place* than the rest of the Apostles; as *Primus inter pares*, not as *summus supra inferiores*.[2]

[1] Thus S. AUG. iii. 2313, Ipse *Caput* et *Princeps* Apostolorum, speaking not of St. Peter, but of St. *Paul*. Again, he says, x. 256, (Paulus) tanti Apostolatûs meruit *principatum*. So S. AMBROSE, de Spir. Sanct. ii. 13. *Nec Paulus inferior Petro:*—cum primo quoque facile conferendus et *nulli secundus;* nam qui se imparem nescit, facit æqualem. So Petrus Cluniacus, (A. D. 1147,) contr. Petrobrus. Bibl. Patr. Colon. xiii. 221–2, calls St. Paul "*Summus post* Christum Ecclesiæ *Magister:*" and thus both St. Peter and St. Paul are called Κορυφαῖοι in the same sentence by EUTHYM. ZYG. Præf. ad S. Luc. Λουκᾶς Παύλῳ τῷ Κορυφαίῳ συναρμοσθεὶς καὶ συνέκδημος, καθάπερ δὴ καὶ Πέτρου τοῦ Κορυφαίου Μάρκος. and *all* the Apostles are called Κορυφαῖοι by THEOPHYLACT, in S. Luc. x. εὑρήσομεν τὰς δώδεκα πηγὰς τοὺς κορυφαίους λέγω τοὺς δώδεκα Ἀποστόλους. See also CASAUBON, Exerc. Baron. xv. 327–8, and xvi. 658.

[2] Abp. Potter, on the Church, ch. iii. p. 80, note. Barrow, Pope's Supremacy, p. 35, on the question, What St. Peter's primacy was? CHAP. IX.

Q. 3. What, then, are we to say to the words of Christ to St. Peter, "*Verily I say unto thee, Thou art Peter and on this rock I will bvild my Church?*" Matt. xvi. 18.

A. First, that although in a certain sense the Church may be said to be built on St. Peter,[1] as confessing Christ in the name of the other Apostles, and so, through them, of the whole Christian world, and thus showing the UNITY[2] of the Church, and that its foundation is the true Apostolic FAITH[3] confessed with one mind and one mouth, yet the Church is built *not* on *St. Peter*, but on CHRIST: for "*other foundation can no man lay than that is laid*, JESUS CHRIST," "Who gave (not *one* Apostle but) Apostles, for the edifying (or building) of His Church," which is built not on *one* Apostle, but "*on the foundation of the Apostles and Prophets*, JESUS CHRIST *Himself being the chief corner-stone.*" Unity in the Faith is the solidity of the Church; but the Rock on which it is built is CHRIST.

Is. xxviii. 16. xxxiii. 16. Ps. cxviii. 22. Matt. xxi. 42. 1 Cor. iii. 11. Ephes. ii. 20. iv. 8. 11. Rev. xxi. 14.

[1] ORIGEN, in Matt. i. c. εἰ δὲ ἐπὶ τὸν ἕνα ἐκεῖνον Πέτρον νομίζεις οἰκοδομεῖσθαι τὴν ἐκκλησιαν μόνον, τί ἂν φήσαις τερὶ Ἰωάννου τοῦ τῆς βροντῆς νιοῦ καὶ ἑκάστου τῶν Ἀποστόλων;

S. CYPRIAN, de Unit. Eccles. "in *typo unitatis.*" Pacian, Epist. iii. Ad Petrum locutus est Dominus: ad unum ideo ut *unitatem* fundaret *ex uno;* mox idipsum *in commune* præcipiens. S. AUG. Serm. ccxxxii. Petrus respondit, *unus* pro *omnibus*, quia *unitas* in *omnibus.*

[2] S. AUGUST. v. 3757. Serm. ccxciv. Quando Christus ad *unum* loquitur *Unitas* commendatur.—v. 1013. Serm. cxlvii. In *uno* Petro *figurabatur unitas omnium* bonorum Pastorum.—v. 595. Petrus Apostolus *unicæ Ecclesiæ typus.* Serm. lxxvi.

S. AUGUST. iii. 1438. iv. 835. 1314. S. CHRYSOSTOM, ii. 555.

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RAINOLDS' Conference with Hart. London, 1598, chap. ii. Div. i. As the confession of Peter touching Christ showed their common faith by the mouth of one: so the answer of Christ directed unto one, continued that blessing that should be common to them all. And this is declared by the Holy Scripture; which to the Ephesians (members of the Church) saith that "they are built upon the foundation of the Apostles and Prophets," not of Peter only, but of the Apostles, who lay the same foundation, 1 Cor. iii. 10; (all) that Peter did, and, thereupon, are called (all of them) *foundations;* and the Church, relying upon their doctrine, that is the Christian faith, (the only and sure foundation of the Church,) may be justly said to be built on them, even as well on all of them as on Peter.

Eph. ii. 20.

Rev. xxi. 14.

S. AUGUSTINE, Retractat. i. xxi. thus speaks of the interpretation of this passage: Dixi in quodam loco de Apostolo Petro, quod in *illo* tanquam in petrâ fundata sit Ecclesia; sed scio me postea sæpissimè sic exposuisse ut super Hunc intelligeretur Quem confessus est Petrus dicens, *Tu es filius Dei vivi:* ac sic Petrus ab hac Petrâ appellatus *personam Ecclesiæ figuraret*, quæ supra hanc Petram ædificatur, et accepit claves regni cœlorum. Non enim dictum est illi, Tu es *Petra*, sed, Tu es *Petrus*. Petra autem erat CHRISTUS, quem confessus Petrus, sicut tota Ecclesia confitetur, dictus est Petrus. Iterum autem duarum interpretationum quæ probabilior est, eligat lector. Other interpreters understand *Petra* of the *faith*, or *confession* of Peter, as for instance, S. AMBROSE de Incarn. Dom. i. v. *Fides* Ecclesiæ est fundamentum; non enim de *carne* Petri sed de *fide* dictum est quia "portæ mortis ei non prævalebunt." It will be perceived on consideration, that these interpretations (which are examined by CASAUBON, Exc. Baron. xv. p. 344, 345,) do, in fact, run into each other.

Q. 4. But is not St. Peter called by our Lord the *Rock* of his Church, in the words just cited?

John i. 42. Rev. xxi. 14. θεμέλιοι λίθοι.

A. No. St. Peter was Πέτρος, *a stone;*[1] and hence he and the other Apostles with him are called in Scripture the *Twelve* Foundation *Stones* of the Church; hence St. Paul speaks of himself as "having laid the foundation, as a wise master-builder" of "God's building," but CHRIST was ἡ Πέτρα, *the Rock*,[2] *out* of which St. Peter and they were *hewn*, and *on* which they were *built*. *Tu es Petrus, quia* EGO PETRA, as St. Augustine explains

1 Cor. iii. 10.

the words, *neque enim*, he says, *à Petro Petra, sed à Petrâ Petrus;* and again, *Petrus ædificatur super Petram, non Petra super Petrum.*[2]

Isa. li. 1. xxviii. 16. xxxiii. 16.

[1] CASAUB. Exerc. Baron. p. 349, 341. Si vocum proprietatem respiciamus, probavimus aliud esse Πέτρον aliud Πέτραν ELMSL. Œd. Col. 1590. BLOMF. Æsch. Pers. 466.

[2] S. AUGUST. Serm. cclxx. *Non* supra *Petrum* sed supra *Petram* quam confessus est ædificatur Ecclesia.—Serm. lxxvi. Tu es Petrus quia Ego Petra, neque enim à Petro Petra, sed à Petrâ Petrus. Bp. ANDREWES, Tortura Torti, p. 234. CRAKANTHORPE, Def. Eccl. Angl. p. 113.

It is to be regretted that the French word *Pierre* is applied both to the *person* and the *thing*, and thus gives rise to confusion between them.

Q. 5. But did not our Lord use (not the Greek, but) the Syro-Chaldaic language in His speech to St. Peter, in which there is no such difference of *genders* as between *Petrus* and *Petra?*

A. He did; but this objection, from the character of the Syriac tongue, as has been shown, has no weight;[1] and we must remember, that St. Matthew's *Greek* account of our Lord's speech is *divinely inspired*, and must be understood in its literal and grammatical sense; and in that sense, in which it has been always understood by the Church, and which has been now expressed.

[1] RAINOLDS' Conf. with Hart, pp. 23, 24. CASAUBON, Exc. Baron. 341, 342. Bp. BEVERIDGE on xxxviith Article, vol. ii. p. 369, ed. Oxf.

Q. 6. But what do you say to the words which follow; "*And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven?*" was not the *Power of the Keys*, as it is called, (see above, pt. i. ch. xiii.) here given by Christ to Peter? and in him to his successors, the Bishops of Rome? Matt. xvi. 19

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A. Yes, but not *more so* than to the rest of the Apostles. Christ gave that power to the *Church*, when He said, "Tell it to *the Church;* but if he neglect to hear *the Church*, let him be unto thee as an heathen;" and having said these words, He proceeded to declare by *whom* this power was to be exercised, viz., by *all* His *Apostles* and their successors "even to the end of the world." "Verily, I say unto you, Whatsoever *ye* shall bind on earth shall be bound in heaven, and whatsoever *ye* shall loose on earth, shall be loosed in heaven:" and again, after His Resurrection, "He breathed on them, and saith unto them, Receive *ye* the Holy Ghost; whosesoever sins *ye* remit, they are remitted; and whosesoever sins *ye* retain, they are retained." It would be a contradiction of these words, to say that the Power of the Keys was given *specially* to St. *Peter* and his *successors;* and it is the concurrent language[1] of all Christian Antiquity that he received that power as a figure of the *Church* in her *Unity* as *all* the Apostles did in her *Universality*. It was not one *man* in the Church, but *the Church* in one man which received the keys; and our Lord's words were addressed *to Peter*, as representing by his Faith, by his Office, and by his Acts, *all the Apostles and their Successors*, as one of the Bishops of Rome, Leo the Great,[2] says; and St. Ambrose,[3] *In beato Petro claves has regni cœlorum cuncti suscepimus sacerdotes.*

Matt. xviii. 17, 18.
See above, pt. i. ch. xiii.
John xx. 22.
1 Cor. v. 4.
2 Cor. ii. 10.

[1] TERTULLIAN, Scorpiac. 10. Memento claves hic Dominum Petro et per illum *Ecclesiæ* reliquisse. S. CYPRIAN, de Unit. Eccles. p. 107. Apostolis *omnibus* post resurrectionem suam parem potestatem tribuit.—p. 108. Ecclesia una est, in quâ Episcopatus unus est cujus à singulis in solidum pars tenetur. S. HIERON. c. Jovinian. lib. i. Super omnes *ex æquo* Ecclesiæ fortitudo solidatur. Dices, super Petrum fundatur Ecclesia; licet id ipsum in alio loco super omnes

Apostolos fiat et *cuncti* claves regni cœlorum accipiant. S. BASIL, Const. Monast. 22. πᾶσι τοῖς ἐφεξῆς ποιμέσι καὶ διδασκάλοις παρέχει ἴσην ἐξουσίαν· καὶ τοῦτον σημεῖον τὸ δεσμεῖν ἅπαντας καὶ λύειν ὥσπερ ἐκεῖνος. S. AMBROSE, in Psalm xxxviii. Quod Petro dicitur, cæteris Apostolis dicitur. S. AUGUST. Serm. xli. Nunquid istas claves accepit Petrus, et Paulus non accepit? Petrus accepit, et Joannes et Jacobus non accepit et cæteri Apostoli? Aut non sunt istæ in Ecclesiâ claves ubi peccata quotidie dimittuntur? Serm. ccxcv. Has claves non *homo unus* sed *unitas* accepit *Ecclesiæ*. Vide et iii. p. 2470. ANSELM, in loc. Potestas clavium non solum Petro data est, sed, sicut Petrus unus pro omnibus respondit, sic Christus in Petro *omnibus* dedit. CASAUBON, Exerc. Baron. pp. 334–347. Bp. ANDREWES, Tortura Torti, p. 42. Petro promissæ claves non tamen ut Petro huic homini, quin Petro Ecclesiæ personam gerenti. Vide et pp. 62–64. BARROW, Pot. Clav. p. 47. Promissum commune est et ad Ecclesiam totam ejusque rectores pertinet: nec enim *occasio* promissi Petrum unicè spectabat; neque *causa* propter quam promitteretur; nec alligabatur uni Petro promissi *materia*, nec in Petrum solum derivatus est ejus *effectus*. See above, pt. ii. ch. ix. ans. 1 and 2.

[2] S. LEO, A. D. 450. Serm. iii. p. 53, ed. 1700. Transivit in *alios Apostolos* jus potestatis illius et ad *omnes* Ecclesiæ Principes decreti hujus constitutio commeavit. Sed non frustra uni commendatur, quod omnibus intimetur. Serm. de Nativ. Hæc clavium potestas ad *omnes* etiam Apostolos et Ecclesiæ Præsules est translata. Quod autem sigillatim Petro sit commendata, ideo factum est quod Petri exemplum omnibus Ecclesiæ Pastoribus fuit propositum. And again, Serm. ii. p. 51. Christus etsi multis Pastoribus curam suarum ovium delegavit, Ipse tamen dilecti gregis custodiam non reliquit; and p. 52, he addresses the Bishops present at his fratres and consacerdotes. See also vol. i. p. 217; the notes, vol. ii. p. 434, ed. 1700.

[3] S. AMBROSE, Ep. lxiii. quoted by Barrow de Pot. Clav. p. 49.

Q. 7. But did not Christ give *supreme* power to St. *Peter* when He said to him, *Feed my sheep?* John xxi. 15. 61.

A. No; these words were not so much *verba ordinandi*, as *verba hortandi*;[1] and did not affect the *general* commission before given by Christ to all His Apostles in a solemn act of consecration.[2] Whence St. Paul says to the Presbyters at Ephe- John xx. 21, 22.

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sus, "Take heed to the *flock* over which the Holy Ghost has made you overseers, *to feed the* Church of God, which He hath purchased with His own blood;" and St. Peter, "The elders I exhort, who am also an elder, *Feed the flock of God* which is among you, taking the oversight thereof, not by constraint, but willingly." Wherefore, as St. Augustine says, *quum Petro dicitur, ad omnes dicitur, Pasce oves Meas.*[2]

Acts xx. 28. 1 Pet. v. 1, 2.

[1] CASAUBON, Exerc. Baron. p. 344–347.

[2] S. AUG. de Agone Christiano, c. 30. Tract. in Joann. xlvii. Christus, quod pastor est, dedit et membris suis. Nam et Petrus pastor, et Paulus pastor, et cæteri Apostoli pastores, et boni Episcopi pastores. See also v. pp. 345. 969. col. 3. 1763. See St. LEO in note to preceding question. Bp. FELL's note on S. Cyprian, de Un. Eccl. p. 106. HAMMOND's Works, i. p. 516. BARROW, Pope's Supremacy, p. 68. pp. 37. 39.

Q. 8. Since, as has been before said (pt. i. ch. x. ans. 15,) the best commentary on a law is contemporary and successive *practice*, what conclusion do we derive from *it* with respect to the alleged supremacy of St. Peter?

A. As it is certain *à priori*, that St. Peter *could have* no supremacy over the other Apostles, from the fact that Christ did not authorize but did plainly *prohibit*, such a supremacy, when He told His Apostles, "*that the kings of the Gentiles exercise lordship over them* (*the Gentiles*,) *but it should not be so with*" them; and again, "*whosoever will be great among you, let him be your minister:*" and "*he that is greatest among you shall be your servant;*" and that they had "*One Master Jesus Christ and that they were Brethren;*" and again, when He spake to them of *twelve* thrones, and not *one* throne, thus placing them on an *equality;* and the wall of the Church in the Revelation has "*twelve* foundations, and in them the names of the

Matt. xx. 25. xxii. 11. Luke xxii. 25. Matt. xx. 26. Mark x. 43. Matt. xxiii. 8. 10. Matt. xix. 28. Luke xxii. 30. Rev. xxi. 14.

S. Chrysos. in loc.

Acts xv. 13.

twelve Apostles;" so it is also clear, *à posteriori*, that St. James who took the lead at a Council, that of Jerusalem, at which St. Peter was present, and in which St. Peter took part as one of the *speakers*, knew nothing of such a supremacy in St. Peter; that St. Paul knew nothing of it, who said that "*he himself was not a whit behind the very chiefest Apostles;*" and that he had "*the care of all the Churches*," and who says accordingly, "*so I ordain in all the Churches;*" who classes Peter with James and John, who withstood St. Peter and rebuked him to his face, and who rebukes certain of the Corinthians for saying, "I am of *Cephas;*" and that St. Peter himself knew nothing of it, who was *sent* by the authority of the Apostles to Samaria; and who speaks of "*us the Apostles*," as his *compeers*, not *inferiors*, and of CHRIST, "the living Stone;" and who writes on terms of *equality*, and not of *superiority*, as "a *brother-Elder*" to Elders. And, to descend to St. Peter's *Successors*, it is certain also that St. Polycarp,[1] Bishop of Smyrna, knew nothing of such a supremacy in Pope Aniectus; that Polycrates,[2] Bishop of Ephesus, and the synod of Asiatic Bishops, and St. Irenæus, Bishop of Lyons, and the Council assembled in that city, knew nothing of any such supremacy in Pope Victor;[3] that St. Cyprian, Bishop of Carthage, and the African Bishops, knew nothing of it in Pope Stephanus;[4] that St. Augustine and the Bishops of Africa knew nothing of it in Popes Zosimus and Boniface;[5] and that the *Bishops of Rome themselves* for six hundred years were so far from knowing any thing of such supremacy as residing in themselves or in any one else, that Pope Gregory the First[6] denounced the title of *Universal Bishop* as arrogant, wicked, schismatical, blasphemous, and anti-Christian; "*Quisquis se universalem sacer-*

2 Cor. xi. 5. 28. xii. 11. 1 Cor. vii. 17. Gal. ii. 9. 14.

1 Cor. i. 12.

Acts viii. 14. 2 Pet. iii. 2.

1 Pet. ii. 5. v. 1.

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dotem vocat," says he, "*Anti-Christum præcurrit.*" (Lib. vii. Epist. xxxiii.)

[1] EUSEB. H. E. v. 23.

[2] ROUTH, Rel. Sac. i. 370–387.

Bp. BILSON, Christian Subjection, p. 49. Peter, as you say, the first Bishop of Rome, was resisted by Paul the teacher of the Gentiles; Anicetus by Polycarpus. St. John's own scholar; Victor by Polycrates, Irenæus, and all the brethren of Asia; Stephen by Cyprian; Damasus, Syricius, and Anastasius, by Flavianus, and all the Churches of the east of Asia, Pontus, Thracia, and Illyricum; Innocentius by Cyril; Zosimus and Bonifacius, by Augustin and two hundred and sixteen Bishops of Africa. See pt. i. ch. xiii. ans. 12.

[3] ROUTH, i. 391–419.

[4] ROUTH, iii. 90. Compare, on these cases, Euseb. H. E. v. 14. GRABE ad Iren. ii. c. 3. p. 201. See above, pt. ii. ch. iii. ans. 4, note. Bp. PEARSON, Annales Cyprianici, pp. 48. 56. ed. Fell.

S. CYPRIAN. in Concil. Carthag. vii. Routh, Reliquiæ Sacræ, iii. p. 91. Neque enim quisquam nostrûm *Episcopum se Episcoporum* constituit, aut tyrannico terrore ad obsequendi necessitatem collegas suos adigit, quando habeat *omnis Episcopus* pro licentiâ libertatis et potestatis suæ arbitrium proprium.

HOOKER, VII. XVI. 7. Whereby it appears that among the African Bishops *none* did use such authority over *any* as the Bishop of Rome did afterwards claim over *all*, forcing upon them opinions by main and absolute power.

[5] CONC. CARTH. iii. 28. CONC. HIPPON. i. 27. CABASSUT. Notit. Concil. XLIX. BINGHAM, IX. I. 11.

[6] GREGORII MAGNI, Pontificis Romani, Epistolæ, v. 43, ed. Paris, 1705, tom. ii. pp. 771–778. Nullus unquam decessorum meorum hoc tam *profano* vocabulo uti consensit; quia videlicet si unus Patriarcha Universalis dicitur, Patriarcharum nomen cæteris derogatur. Sed absit hoc, absit, á Christiani mente, id sibi velle quempiam arripere, unde fratrum suorum honorem imminuere ex quantulâcunque parte videatur! Propterea Sanctitas vestra neminem unquam Universalem nominet. Si enim hoc dici licenter permittitur, honor Patriarcharum omnium negatur. Ep. v. 20. p. 748. Quis est iste qui contra statuta evangelica, contra canonum decreta novum sibi usurpare nomen præsumit? Utinam sine aliorum imminutione unus sit qui vocari appetit Universalis! Sed absit a cordibus Christianis nomen illud *blasphemiæ*

in quo omnium sacerdotum honor adimitur, dum ab uno sibi dementer arrogatur! Ep. vii. 27. p. 873. De eodem superstitioso et superbo vocabulo eum admonere studui, dicens, quia pacem nobiscum habere non posset, elationem prædicti verbi corrigeret, quam primus *Apostata* invenit. Ep. vii. 33. p. 881. Ego fidenter dico, quia quisquis se universalem sacerdotem vocat vel vocari desiderat in elatione suâ, *Anti-Christum* præcurrit, quia superbiendo se cæteris præponit. Nec dispari superbiâ ad errorem ducitur, quia, sicut perversus ille, Deus videri vult super omnes homines; ita quisquis iste est, qui solus sacerdos appellari appetit, super reliquos sacerdotes se extollit. See also iv. 32. v. 29. vii. 31. 34. ix. 68.

HOOKER, VII. VIII. 9. What the Bishop of Constantinople (i. e., after the Council of Trullo or Quini-Sextum) challenged, and was therein as then refused by the Bishop of Rome, (i. e., the title of Universal Bishop,) the same the Bishop of Rome, in process of time, obtained for himself; and having gotten it by bad means, hath both upheld and augmented it, and upholdeth it by acts and practices much worse. See VIII. III. 5.

Archbp. LAUD against Fisher, sect. 25. Mauricius being deposed and murdered by Phocas, Phocas conferred on Boniface III. that honour which two of his predecessors (Pelagius and Gregory) had declaimed against as monstrous and blasphemous, if not anti-Christian. BARROW, Pope's Supremacy, p. 122. Bp. OVERALL, Convocation Book, p. 285. Bp. BEVERIDGE, on the XXXVIIth ARTICLE. CASAUBON, Exc. Baron. 315–388.

Q. 9. Has then the Bishop of Rome no peculiar jurisdiction which does not belong to another Bishop?

A. Every Bishop possesses the highest spiritual authority in his own diocese, with respect to the ordinary affairs of his own Church; and all Bishops, *as Bishops* are *equal*,[1] whatever their dioceses may be. As St. Jerome,[2] the secretary of a Pope (Damasus,) says,—*Ubicunque est Episcopus, sive Romæ, sive Eugubii, ejusdem est meriti, ejusdem sacerdotii: potentia divitiarum et paupertatis humilitas sublimiorem vel inferiorem Episcopum non facit.*[3] On account of the civil eminence of Rome, the Bishop of Rome, as has been before stated (pt.

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i. ch. xii. ans. 18,) anciently enjoyed *precedence* among Bishops, by the Canons of the Catholic Church; but his jurisdiction as Bishop, Metropolitan, and Patriarch, was and is limited to his own Diocese, Province, and Patriarchate, in the same manner as that of every other Bishop, Metropolitan, and Patriarch.[4]

[1] S. CYPRIAN. Ep. ad Antonian. p. 177. Manente concordiæ vinculo, et perseverante Ecclesiæ Catholicæ individuo Sacramento, actum suum disponit et dirigit *unusquisque Episcopus*, rationem propositi sui Domino redditurus.—Ep. ad Papian. 66. Quis longè est ab humilitate, an ego, an tu qui te Episcopum Episcopi et Judicem Judicis constitutis? Against *appeals* to extra-diocesan authority, Epist. 55. Cum statutum sit ab omnibus nobis, et æquum sit pariter ac justum ut cujusque causa *illic* audiatur ubi est crimen admissum, et cum singulis pastoribus portio gregis sit adscripta, quam regat unusquisque et gubernet, rationem sui actûs Deo redditurus, oportet utique eos *non circumcursare, &c.*

S. CYPRIAN. Ep. 54. p. 112. Fell. Una Ecclesia, item Episcopatus unus, Episcoporum multorum concordi numerositate diffusus. De Unit. Eccles. p. 108. Episcopatus unus est cujus à singulis *in solidum* pars tenetur (i. e., ita ut singuli omnem pleno jure possideant. Fell.) It is to be observed, that *in solidum* is a term of civil law, expressing that every one of the holders has a right to his share without acknowledgment to any one. See above, pt. i. ch. ii. ans. 31.

Archbp. LAUD, Conference with Fisher, p. 166.

Bp. BILSON, Christian Subjection, p. 60. The Bishop of Rome was *before* the rest in honour and dignity, but not *over* the rest in power and authority. His place was first when the patriarchs met; but his voice was not negative: he was subject both to the decrees of Councils and to the laws of Christian emperors, even in causes ecclesiastical.

BARROW, Pope's Sup. p. 149. The ancients did assert to each Bishop a free, absolute, independent authority, accountable to none on earth in the administration of affairs properly concerning his particular Church.—P. 151. The ancients did hold all Bishops, as to their office (originally according to Divine Institution, or abstracting from human sanctions framed to preserve order and peace,) to be *equal;* for that all are successors of the Apostles, all derive their commission and power in the same tenour from God.

One Bishop may exceed another in splendour, wealth, extent of jurisdiction, as one King may surpass another in amplitude of territory; but as all Kings, so all Bishops are equal in office and essentials of power derived from God.

[2] S. HIERON. ad Evagr. Ep. 85. S. August. ii. p. 310.

CRACKANTHORPE, Def. Eccl. Angl. p. 176. Romanus Episcopus ad *parœciam* suam Romanam quâ est *Episcopus*, ad *provinciam* suam Romanam quâ est *Metropolitanus*, ad *diœcesin* suam Romanam quâ est *Patriarcha*, æquè constringitur ac quivis in toto orbe Episcopus, Metropolitanus, aut Patriarcha, seu patriarchalis Primas; et illius censuræ, excommunicationes, judicia, decreta, omnesque omnino episcopales actus quos extra aut ultra istos limites præstare tentat aut exercere, irriti plane sunt et pro nullis habendi.

Q. 10. But it being granted that the Bishop of Rome cannot claim supreme jurisdiction over the Universal Church as a matter of right, still is it not expedient for the maintenance of *Unity* in the Church, that it should have One *Supreme* Visible Head?

A. Christ, the Universal Lord of the Church, and the lover of Unity, never instituted one. Let all the States of the earth be placed under One Civil Ruler, and then let the trial be made. If such a *personal supremacy* was not thought expedient by the Church when the greater part of the civilized world *was* under One Temporal Governor (the Emperor of Rome,) it cannot be thought so now, when, as was before said, there are about thirty different States and Kingdoms in Europe alone; if it was not desirable at a time when the range of Christendom and of the known world was comparatively narrow, it cannot be so, when the limits of both have been enlarged to a vast extent, and are becoming more and more intricate and comprehensive; and if it was even *condemned* as *anti-Christian*, *before* its effects had been seen, it cannot be reasonable to desire it *now*, when the world has had bitter *experience* of its tendency to promote

Above, pt. i. ch. ii. ans. 30,

Above, pt. ii. ch. viii. ans. 2.

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disunion instead of *peace*, both in spiritual and secular affairs.

Q. 11. In what respects has this tendency shown itself?

A. The claim of universal *spiritual* headship naturally leads to that of *secular* supremacy, which is, indeed, essential to render the former reasonable: and the *fact has* been, and *is*, that, in defiance of Reason and Scripture, the Bishop of Rome, on the ground, in the first place, of *spiritual*, and then of *temporal*, *supremacy*, asserts a right to *depose*[1] princes, to *dispose* of their dominions, and to *impose* oaths on their subjects inconsistent with, and contrary to, their duty to their lawful sovereign;[2] and thus does all in his power to annul the obligations of civil allegiance, and to dissolve the bonds of civil society.[2]

1 Pet. ii. 13, 14. v. 3.

Above, pt. ii. ch. vii. ans. 4, et seq.

1 Pet. ii. 13

[1] Card. BELLARMIN. De Rom. Pontif. v. 7. Omnium consensu hæretici Principes possunt et debent privari suo dominio.

In the words of the bull by which Gregory VII. deposed Henry IV., the Pope claims the right "in terrâ Imperia, Regna, Principatus, et omnium hominum possessiones pro meritis tollere unicuique et concedere." Of the *political* consequences of these principles, see Bp. BARLOW on Papal Power dangerous to Protestant Princes, p. 82–109; and his Brutum Fulmen, p. 9–12, p. 174.

GREGORY VII., Hildebrand, was canonized, and on his festival he is thus lauded in the Lesson for the Day, for deposing Henry IV. "Contra Henrici Imperatoris impios conatus fortis per omnia athleta impavidus permansit, seque pro muro domui Israel ponere non timuit; eundem Henricum fidelium communione regnoque privavit." This service was authorized by Pope Benedict XIII. Sept. 25, 1728, and is to be seen in the Paris Breviary of 1842, p. 676.

[2] PHELAN'S and O'SULLIVAN'S Digest of Evidence on Ireland, pt. ii. p. 21. *Roman Catholic Bishops* are *Peers* of the creation of the Sovereign Pontiff, who claims to be Supreme *Feudal Lord* wherever he has a hierarchy of Bishops or Vicars Apostolic.

Archbp. MAGEE, Digest of Evidence on Ireland, 1826, p. 12, says, "I am not able to explain to myself how the

heads of the Roman Catholic Church, under a Protestant King, can consistently preserve the oath of allegiance to the sovereign. *I find myself unable to reconcile the most solemn oath that is taken upon the appointment of a Roman Catholic Bishop, with his allegiance to his sovereign.* It appears to me, that is an *obligation as deep as that which can grow out of the feeling of Christianity at war with the civil obligation.* I can find in this oath no reservation or circumscription whatsoever.—P. 13. If this disturbing influence exerted on the *Bishop* be carried down through the *Priest*, either from the nature of *his* oath, or any other way, it must be unnecessary to say, from the close and influential contact into which every officiating Priest is brought with the Roman Catholic population of the country, what the effect must be as to the general loyalty." The Editors of the Digest say, p. 16: "As the preceding clauses of the oath were so many successive aggressions upon the honour of the Crown and the liberty of the subject, so the last sentence straitens, instead of relaxing, the obligations they impose. It virtually recapitulates the previous pledges; it declares that all things therein contained, the *feudal vassalage* of the Bishop, the *Regal Supremacy of his Lord*, and the duty of extending indefinitely the dominion of the Papacy, shall be maintained more inviolably than ever; and it concludes by making the party abjure all right in his local Prince to infringe on those prerogatives of the Universal Sovereign." Upon the whole, then, we may ask, with Dr. O'Connor, Columbanus, iii. 160, "How can the Bishop's oath be reconciled with the oath of civil allegiance, which excludes all indirect temporal power of the Pope in this realm?"

See also BARROW, Pope's Supr. p. 23. Bp. GIBSON, Codex, p. 117, and above, pt. ii. ch. vii. ans. 4, et seq.

Q. 12. You have spoken of the secular evils of such a headship; what are the *spiritual* ones?

A. It *destroys*[1] Unity in the Church on the plea of *preserving* it. It pretends to be the *Centre of Unity*, but is the *Source of Confusion* to all Christendom. It rejects the wisdom, revokes the judgments, and annihilates the authority of the Universal Church, as represented in General *Councils*,[2] by its claim to negative and rescind their decrees; it claims infallibility, but not only has it erred grievously[3] but it reduces the Church to a perpetual *necessity* of *erring* by committing it

Above, pt. ii. ch. vii. ans. 7 and 8.

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to the uncontrolled will of one *man;* it destroys the Order and Jurisdiction of *Bishops*,[4] by resolving all into its power: and so dishonours CHRIST, from whom they derive their power, and deprives the Apostles of their legitimate posterity and succession; thus perverting the character of the Church from Apostolic into Papal, and degrading Bishops into its own Vassals, as is evident from the oath now imposed upon Bishops by the Pope of Rome, which fully confirms the prophetic speech of Pope Gregory the First to the Bishops of Greece, "*Si unus universalis* est, restat ut *vos Episcopi non* sitis." (Epist. lib. v. 68. tom. p. 984.)

Gal. i. 1. ii. 7. 2 Cor. xi. 28.

Above, pt. i. ch. iv. ans. 3. pt. ii. ch. vii. ans. 7.

Above, pt. ii. ch. vii. ans. 10.

[1] Archbp. LAUD, Sermons, p. 122, London, ed. 1651. While they seeke to tye all Christians to Rome by a divine precept, their ambition of sovereignty is *one* and *maine* cause that Jerusalem, even the whole Church of Christ, is *not at Unity* in itselfe this day.—Ibid. p. 258. The Pope, which Bellarmine hath put into the definition of the Church that there might be one ministerial Head to keepe all in Unity, is *as great as any*, if not *the greatest*, cause *of divided* Christianity.

[2] Card. BELLARM. De Pontifice. Tota firmitas Conciliorum est à Pontifice. By the bull *In Cœnâ Domini*, all who dare appeal from the Pope to a Council are under sentence of excommunication.

[3] Pope GREGOR. I., ii p. 771. Cum fortassé *is in* errore perit, qui *Universalis* dicitur, *nullus jam Episcopus* remansisse in statu Veritatis invenitur. For an enumeration of errors and heretical opinions maintained by individual Bishops of Rome from time to time, see GERHARD, V. p. 407. E Papis, Zephyrinus fuit Montanista, Marcellinus idololatra, Liberius et Felix Ariani. Anastasius communicavit cum Photino, Vigilius fuit Eutychianus, Honorius Monothelita. Compare also BARROW, Pope's Supr. p. 266. BINGHAM, XVI. i. 14. ROUTH, Script. Eccles. ii. 512–516; and even BOSSUET in his *Défense de la Déclaration;* and Hist. Eccl., Paris, 1768, i. p. 342. L'illustre M. BOSSUET donne à ce scandale du Pape Zosime le nom de *châte terrible* (casus gravis,) de même qu'à celui qu'avoit auparavant causé le Pape Libère.

[4] Archbp. BRAMHALL, i. p. 252. Though the Popes do not abolish the order of Bishops or Episcopacy in the

abstract, yet they limit the power of Bishops in the concrete at their pleasure, by exemptions and reservations, holding themselves to be the Bishops of every particular see in the world, during the vacancy of it, and making all Episcopal jurisdiction to flow from them, and to be founded in the Pope's laws, because it was but delegated to the rest of the Apostles for a term of life, but resided solely in St. Peter as an ordinary to descend from him to his successors the Bishops of Rome, and to be imparted by them to other Bishops as their Vicars or Coadjutors, assumed by them into some part of their charge. (Bellarmin. de Rom. Pontiff. i. ii. iv. 23–25. By this account the Pope must be the Universal or only Bishop of the world; the Keys must be his gift, not Christ's; and the Apostles, except St. Peter, must want their successors in Episcopal jurisdiction. What is this but to trample upon Episcopacy, to dissolve the primitive bands of primitive Unity, to overthrow the discipline instituted by Christ, and to take away the line of Apostolical succession? See also BRAMHALL, i. 189. CASAUBON, Exerc. Baron. xiv. p. 280–1. BELLARMIN. de Pontif. IV. xxiv. Christian Inst. iv. 93. KEBLE, Preface to HOOKER, I. p. lx. Add to this what the Papacy had done and was daily doing to weaken all notions of independent authority in Bishops, of which proceedings the *full development* may be seen in the proceedings of the Italian party in Trent.

That all Power of Order is resolved by the Papacy into itself, is clear from the PONTIFICALE ROM. p. 87, ed. Rom. 1818. Antequam obtinuerit quis *Pallium*, licet sit consecratus, non sortitur nomen Patriarchæ aut Primatis aut Archiepiscopi, et non licet ei *Episcopos consecrare*, nec convocare concilium, nec Chrisma conficere, neque Ecclesias dedicare, *nec Clericos ordinare*.

Cardinal ZABARELLA, in c. licet extra de electione. Papa invasit omnia jura inferiorum Ecclesiarum, adeo ut inferioris Ordinis Prælati pro nihilo sint; et nisi Deus succurrat, vehementer periclitaturus est status Ecclesiarum.

Q. 13. But since it *cannot* be by claims of the Pope, how, then, *is* the Unity of the Church to be preserved?

A. St. Paul informs us. "*There is one Body, and one Spirit, and one Hope of our calling; one Lord one Faith, one Baptism; one God and Father of us all.*"[1] He does not add, "*One Visible Head.*" Let all the members of the Catholic

Eph. iv. 4–6.

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Church be "joined together in the same mind and in the same judgment," let them "walk by the same rule, and mind the same thing," let them be united in the *same Faith*, in the same *Sacraments*, and in the same *Apostolic Discipline* and *Government;* let them communicate with one another[2] by means of their lawful *Bishops*, in National and in General *Councils*, according to the institution of Christ, and to universal primitive practice; let them all, *each in his* own *sphere*, "endeavour to maintain the unity of the Spirit in the bond of peace;" and they will then enjoy the blessing of *primitive Christian Unity*. But they will never attain this Unity by subjection to *one supreme visible Head*, of which the Primitive Church knew nothing; and especially they cannot expect it from subjection to such a supreme visible Head as subverts the Ancient Faith by a New Creed, mutilates the Sacraments, destroys Apostolic government, and sets at naught the authority of the Church in her Synods, and having thus dissolved all the bands of Unity, proceeds to exact an implicit subjection to all these Innovations and Infractions, as an essential condition of Communion with itself, as a test of Church Membership, and as necessary to eternal salvation.[3] (See also above on this subject, pt. i. ch. ii. and pt. i. ch. ix at end.)

1 Cor. xii. 28. Eph. iv. 10. Matt. xviii. 17. 20. Acts xv. 2. 28. xvi. 4.

[1] S. AUG. in Epist. S. Joann. vi. In uno corpore sumus; Unum Caput habemus in Cœlo, TERTULLIAN, De Præscript. c. 10. Communicatio pacis, appellatio fraternitatis, contesseratio hospitalitatis. See the Prayer for UNITY, in the Form of Prayer and Service for the QUEEN'S Accession.

[See *ante*, pt. i. ch. xv. ans. 16, end of last note.]

[2] RAINOLDS' Conf. with Hart, p. 205. 1598. The wisdom of God hath committed that cheiftie of judgment, not to the sovereign power of one, but to the common care of many. For when there was a controversie in the Church of Antioch about the observation of the law of Moses, (Acts xv. 2,) they ordained that Paul and Barnabas, and certain other of them,

should go up to Jerusalem to the Apostles and Elders about that question. So by their common decree the controversie was ended, the truth of faith kept, and peace maintained in the Church. After which example the Bishops who succeeded the Apostles made the like assemblies on like occasions (Euseb. H. E. v. 14. 21, 22. vii. 26. 28, &c.) So did Apostles and Apostolic men provide against schisms. Their wisedome reached not to the policie of one Chief Judge. See also Bp. BILSON, Christian Subjection, p. 305. HOOKER, I. x. 14. IV. XIII. 8. VIII. III. 6.

Bp. CARLETON, de Ecclesiâ, 234–242. Multi Episcopi *unum* Episcopatum constituunt. Archbp. BRAMHALL, ii. 320. 615. On Councils as means of Unity. BARROW on Unity of the Church, vi. p. 534–548.

Bp. PATRICK, Sermon on St. Peter's Day, 1687. p. 69. The Holy Ghost hath told us that there is but one God the Father, of Whom are all things, and we in Him; and one Lord Jesus Christ, by Whom are all things, and we by Him (1 Cor. viii. 6,) and one God and one Mediator between God and men, the man Christ Jesus, so that to use any other, is to fall into a Schism, and break the communion of the Church of Christ, as they of the Church of Rome have done, both by this, and by changing the ancient Government, Discipline, and Faith of the Church; they *have separated themselves* from the rest of the Christian world, by usurping universal jurisdiction, as well as by many other things, and so *broken that charity* which gives the greatest efficacy to our prayers.

LESLIE, Rev. Charles, Case Stated, &c. p. 208, ed. 1714. This Universal Supremacy is merely imaginary; it was never named by Christ, and never was in fact. And so far is it from being the *Centre of Unity*, that the pretence to it has been the *great breach of Unity* among Christian Churches, and is at this day; for this is it which stops the Bishops in the communion of Rome from exercising that authority which Christ has given them over their own flocks, and which was freely exercised by the Bishops in the primitive Church; and which, if restored, would open the way to that Catholic Communion wherein the true Unity of the Church doth consist.

BINGHAM, XVI. I. 14. The unity of the Church was sufficiently provided for by the agreement of all Churches in the same Faith, and the obligation that lay upon the whole College of Bishops, as equal sharers in one Episcopacy, to give mutual assistance to each other in all things that were necessary to defend the faith, or preserve the unity of the Church entire in all respects, when any assault was made

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upon it. It was by this means, and *not* by any necessary recourse to any Single, Visible, Standing Head, that anciently the Unity of the Church was preserved.

[3] CONCIL. LATERAN. sub Leone X. sess. 10. *De necessitate salutis est* omnes Christi fideles *Romano Pontifici subesse*, prout Divinæ Scripturæ et Sanctorum Patrum testimonio edocemur, et Constitutione Bonifacii Papæ VIII. quæ incipit *Unam Sanctam* (quam) sacro præsenti Concilio approbante innovamus et *approbamus*.

Archbp. BRAMHALL, ii. p. 201. Pius the IVth did not only enjoin all ecclesiastics, seculars, and regulars, to swear to his new Creed, but he imposed it upon *all Christians* as "veram fidem Catholicam, *extra quam nemo salvus esse potest*. (Bulla Pii IV. in Act. Concil. Trident. Labbe, Concil. xiv. p. 946. B.)

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BY THE AMERICAN EDITOR.

The History, Constitution, and Civil Relations of the American Church.

CHAPTER I.

OF THE ORIGIN AND EARLY HISTORY OF THE AMERICAN CHURCH.

Q. i. WHAT was the origin of the American Church?

A. The American Church was founded by members of the Church of England, who migrated from that country to America, among the colonists who founded those provinces which became the United States.

Q. ii. As the Church of England was the established Church in England, and the greater part of the population of that country were its members; how happens it that the Church is not the most numerous denomination in the United States?

A. In Maryland and Virginia and perhaps in South Carolina, it was once so; that it was not in other colonies was the result of various circumstances. The spirit of emigration was much stronger in Scotland and Ireland than in England, because, in those countries, it was formerly, as it still is in Ireland, more difficult to obtain a livelihood than in England, and the great bulk of Irish-

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men and Scots were not members of the Church. Besides, even in England itself, the Dissenters furnished much more than their due proportion of emigrants, for two reasons; firstly, the Dissenters were to be found, chiefly, in the commercial and mechanical classes of society, who were more likely to emigrate than those connected with agriculture; secondly, the very fact of being a Dissenter was not unfrequently one of the inducements to emigrate. Another cause was, that a large portion of the settlers came from countries other than Great Britain and Ireland. These seldom joined themselves to the Church. Indeed, it is believed, that, with the exception of some French Huguenots, in New York and South Carolina, the Church received no accession of any consequence from foreigners before the Revolution. Even the Swedes, in Pennsylvania, Delaware, and New Jersey, although members of an Episcopal Church, for a long time kept up a separate organization. Another cause was, that in thinly settled places, where there were not Churchmen enough to establish a parish or congregation, they united with their neighbours, and so they and their posterity were lost to the Church. Another cause was that the Church had no means, within the country, of keeping up a succession of ministers; as every other religious society, except the Romanists had. This must have occasioned the loss of many members, by increasing the difficulties of forming congregations.

Q. iii. You speak of Churchmen uniting with their neighbours to form congregations, as one cause of the small number of Churchmen; would it not sometimes happen that the Church gained by Dissenters uniting with Church congregations?

A. In Maryland and Virginia it did; because there the Church was established, and Churchmen were the majority. Elsewhere, it most generally fell

out, that when a congregation was to be formed of mixed materials, the various sects of Dissenters, taken together, outnumbered the Churchmen, and as each sect had stronger prejudices against the Church than against the others, the Churchmen were unable to resist their combination. Besides, it would most generally happen, that most or all of the Churchmen were very ill instructed, and not knowing much about the Church, had very little zeal for her.

Q. iv. Were there not other and peculiar causes operating in some parts of the country?

A. Yes. The New England States were settled by a class of persons called Puritans, who although they, for a time held communion with the Church of England, really differed very widely from her doctrines, and at last became the parents of most of the sects in England and in this country. They were the most narrow minded of all the parties which grew out of the Reformation. They having succeeded in obtaining power in New England, Churchmen in all the New England provinces, except Rhode Island, were excluded from the rights of citizenship, and even subjected to persecution. Hence it followed that Churchmen either did not settle in New England, or soon left it.[1]

[1] See COIT's Puritanism, Letters viii. and ix.

Q. v. How then was the Church founded in New England?

A. By men of learning, who having discovered from books, the necessity of the Apostolic succession to the validity of Ecclesiastical ministrations, went to England, obtained orders, and returning to New England, preached the truth, amidst much persecution, and collected congregations around them.[1]

[1] See Chandler's "Life of Johnson."

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Q. vi. You said that in Maryland and Virginia the majority of the people were once Churchmen, how is it that they are not now such?

A. Before the Revolution of 1776, the Church was established in those provinces, and the Clergy were supported by a tax. These facts and the connexion of the Church in England with the State rendered her obnoxious to politicians and men of the world. Moreover, the establishment was very insufficient for the instruction of the people; so that the greater part of them were very ignorant in religious matters. This evil was much increased by the Revolutionary war, which cut off the supply of clergy, and even led to the departure of some of the ministers already in the country. In this state of things, some zealous teachers, among the sects, succeeded in alienating many of the more seriously inclined portion of the people; while a very large number of persons lost all sense of religion, and their posterity all connexion with any Church or sect.

Q. vii. How was the American Church supplied with clergy before the Revolution?

A. At first by immigration, at a later period, in part by immigration, and in part by pious young men, who being "inwardly moved by the Holy Ghost" to take upon them this office and ministration and "to serve God for the promotion of His glory, and the edifying of His people," crossed the ocean, at great inconvenience, to obtain Holy Orders.

Q. viii. How were the clergy maintained?

A. In Maryland and Virginia, they had, as I have said, an endowment, by way of poll tax upon slaves and upon free males. In the provinces north of Maryland, and in those south of Virginia, they were supported, in part by the congregations, and in part, by the English "Society for the Pro-

pagation of the Gospel." There was no congregation north of Maryland, out of Philadelphia, New York, Newport, and Boston, which did not receive assistance from that excellent society.[1]

[1] See BISHOP WHITE'S "Memoirs of the Protestant Episcopal Church," page 17, Ed. 2d.

Q. ix. How were the clergy appointed to their cures?

A. In Maryland, by the Lord Proprietor; in Virginia, by the Governor; in congregations assisted by the Society for the Propagation of the Gospel, virtually by that Society; in others, nominally by the Bishop of London, but really by the congregations themselves.

Q. x. By what ecclesiastical laws were the clergy and people governed?

A. As they were a part of the Church of England, they must have been subject to the laws of the Church of England; although from the circumstances of the case they could not be strictly or regularly enforced.

Q. xi. Under what Episcopal authority did they live?

A. Under that of the Bishop of London.

Q. xii. What was the nature and extent of that authority?

A. The authority of an English Bishop consists of four parts, three of which he has in common with all other Bishops; he derives the fourth from the connexion which subsists in England between the Church and the State.

Q. xiii. What are the parts into which you say the authority of an English Bishop may be divided?

A. First, his authority as a minister of the Word and Sacraments; Second, the powers peculiar to a consecrated bishop, of consecrating Churches, confirming, ordaining, suspending, and degrading

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ministers; Third, jurisdiction, as contradistinguished from mission, that is, the right to administer the discipline and government of the Church; Fourth, a certain authority in matters, which are either not at all, or not purely, ecclesiastical, but touch upon civil rights. Thus, English Bishops have certain powers in connexion with testamentary causes, with matrimonial causes, with rights of property in tithes, or in advowsons, the right, that is, of presenting or nominating, clergymen to benefices, or endowed cures.

Q. xiv. Did the Bishop of London exercise all these powers in the colonies?

A. No; the fourth class of powers was not considered as existing at all in the colonies. The exercise of the first class was physically impossible, on account of the distance; this is probably one reason why some persons now deny its existence. The second class he could only exercise in the matter of ordinations; the third he could exercise very imperfectly.

Q. xv. In what mode did the Bishops of London chiefly exercise their jurisdiction in the colonies?

A. Chiefly by licensing clergymen to officiate. These licenses were in theory revocable, but in practice were rarely, if ever, revoked. In Maryland and Virginia they authorized the licensed clergymen to officiate in any part of the province, but in Maryland they were not much regarded, and were rather obnoxious to the government; which claimed the right of appointing to benefices independently of all Episcopal authority.[1] Elsewhere, the licensed clergyman was authorized to officiate in a particular congregation. But there was one congregation, St. Paul's, Philadelphia, which never had a minister who officiated under an Episcopal license. The Bishops of London also sometimes appointed commissaries to represent them in parti-

cular provinces; but their authority was neither very extensive nor very actively employed.

[1] BISHOP WHITE. Memoirs of P. E. Church, page 19, 2d Ed. HAWKS. Contributions to Ecclesiastical History, vol. ii. ch. v. and ix.

Q. xvi. On what basis did the authority of the Bishop of London rest?

A. It has been believed to have rested on some grant from the Crown of Great Britain; but it is by no means certain that such a document existed, although some Bishops of London had something of the sort, which was in force for their lives. Its best foundation was in the necessity for Episcopal authority. A necessity, which the Bishops of London were willing to supply, as far as circumstances permitted, by the exercise of that general authority, which belonged to them as Bishops of the Church of Christ, and which they were at liberty to use whenever required by the demands of necessity or charity. To this authority the people willingly submitted.

Q. xvii. What effect was produced on the Ecclesiastical authority of the Bishop of London, by the American Revolution?

A. It was generally supposed to have put an end to it. No doubt it did so, so far as it was derived from the Crown of Great Britain, or was connected with the relations between the Church of England and the State. Moreover, it rendered the existence of any such authority in the highest degree inexpedient, and practically impossible, and so paved the way for a dissolution of the old connexion by mutual consent.

Q. xviii. In what condition were the American Churches placed by that dissolution?

A. The Churchmen in each of the new states formed a small national Church; but these

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Churches were very imperfect, and without any organization.

Q. xix. What do you mean by a national Church?

A. I mean that portion of the visible Church of Christ, which is to be found within any particular nation; and which, like the Catholic Church, of which it is a part, "is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments duly administered, according to Christ's ordinance in all those things that of necessity are requisite to the same."

Q. xx. How were the American Churches national?

A. Because before the adoption of the present Constitution of the United States, each of the States was, in reality, a little independent nation.

Q. xxi. How were these Churches imperfect?

A. Because they had within themselves no Episcopate.

Q. xxii. Is the Episcopate necessary to the perfection of a Church?

A. In one sense the Episcopate is necessary to the perfection, and in another to the very being of a Church?

Q. xxiii. How is it necessary to the being of a Church?

A. Because the Sacraments cannot be duly ministered according to Christ's ordinance, nor, in fact, the pure Word of God preached, without a ministry deriving its authority from our Blessed Lord.

Rom. x. 15. "How," asks the Apostle, "shall they preach except they be sent." The Episcopate is the channel through which alone such a ministry can be derived and continued.

Q. xxiv. How then can a Church exist even in an imperfect state without an Episcopate?

A. A Church may have within it, regularly

ordained ministers of the Word and Sacraments, who may be able to perform the functions of their office. So long as this continues, it may be a Church. Such is the case of every diocese during every vacancy of its bishopric. But such a Church is imperfect; because it has not within itself the power of continuing itself, but on the death, or departure of all its existing ministers must become extinct, as a Church, unless other ministers should come into it from some other Church.

Q. xxv. Cannot a Church consist of laymen only?

A. No; because the Gospel cannot be preached by them; for, although a layman might address to his brethren a discourse upon religious subjects, and they might derive instruction from such address, it would not be preaching; for the layman would not be an ambassador from Christ acting by his authority, and cannot preach because he has not been sent. Nor can the Sacraments in such a body "be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same;" for by the uniform doctrine of the Universal Church, at least one of the Sacraments cannot be administered without a priest.

2 Cor. v. 26. Rom. x. 15. Art. xix.

Q. xxvi. But does not Tertullian say that whenever there are three Christians and they of the laity, there is a Church?

A. Undoubtedly wherever two or three Christians, although of the laity, are gathered together, there is a Church, in that sense of the word in which it means a Christian assembly; which is entitled to the benefit of the promise that where two or three are gathered together in the name of our Blessed Lord, there is He in the midst of them, so. that their prayers have a special promise of being heard. But such a meeting is only an assembly,[1] which is dissolved when its members separate, not a perma-

Matt. xviii. 20.

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nent, continuous Church. Moreover, it is not a Church, in the sense in which we are using that word; because it does not contain within itself the power of preaching or of administering the Sacraments according to Christ's ordinance.

[1] HOOKER. Ecc. Pol. III. i. 14. For preservation of Christianity there is not any thing more needful, than that such as are of the visible Church, have mutual fellowship, and society, one with another. In which consideration, as the main body of the sea being one, yet within divers precincts hath names; so the Catholic Church is in like sort divided into a number of distinct societies, every of which is termed a Church within itself. In this sense the Church is always a visible society of men; not an assembly, but a society. For although the name of the Church be given unto Christian assemblies, although any multitude of Christian men congregated, may be termed by the name of a Church, yet assemblies properly, are rather things that belong to a Church. Men are assembled for performance of public actions; which actions being ended, the assembly dissolveth itself and is no longer in being; whereas, the Church which was assembled doth no less continue afterwards than before. "Where but three are, and they of the laity also, (saith Tertullian,) yet there is a Church;" that is to say, a Christian assembly. But a Church, as now we are to understand it, is a Society; that is, a number of men belonging unto some Christian fellowship, the place and limits whereof are certain.

Q. xxvii. What do you mean by saying that these national Churches were without any organization?

A. They had no public officers whose authority extended beyond a single congregation, and no external bond of union extending throughout all the congregations within the bounds of each Church.

Q. xxviii. Were they also without Ecclesiastical law?

A. No. It is not easy to understand that a merely political revolution could have changed the

Ecclesiastical law.[1] So far as the supposed Ecclesiastical law was connected with the relations of the Church to the British Crown, or State, it was of course abrogated by the American Revolution. But there is no reason why the ordinary ecclesiastical laws should have been changed by a political revolution, more than the laws which regulate civil rights or civil contracts. A Revolution which puts an end to one government, and substitutes another, dissolves all political laws, and may dissolve all politico-ecclesiastical laws; but it leaves untouched the ordinary laws of civil society. This is more especially clear, when, as in the case before us, the new civil government refuses all connexion with ecclesiastical affairs. Neither could the mere dissolution, by mutual consent, of the relations between the Bishop of London and the American Churchmen, change the law under which the latter lived. They must then have remained under the authority of the purely ecclesiastical laws of the Church of England, of which they had been part,[2] until they were changed by competent authority. But although they had laws, they were without any efficient means of enforcing them.

[1] HOUSE OF BISHOPS. Journal 1808, May 21. The House of Bishops having taken into consideration the Message sent to them by the House of Clerical and Lay Deputies, relative to the subject of marriage, as connected with the table of degrees, within which, according to the Canons of the Church of England, marriage cannot be celebrated, observe as follows:

Agreeably to the sentiment entertained by them, in relation to the whole ecclesiastical system, they consider that table as now obligatory on this Church, and as what will remain so, unless there should hereafter appear cause to alter it, without departing from the Word of God, or endangering the peace and good order of this Church.

[2] GENERAL CONVENTION, MDCCCXIV. Journal House of Bishops, May 20. The following declaration was proposed and agreed to:

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It having been credibly stated to the House of Bishops, that on questions in reference to property devised before the Revolution, to congregations belonging to the Church of England, and to uses connected with that name, some doubts have been entertained in regard to the identity of the body to which the two names have been applied, the House think it expedient to make the declaration, and to request the concurrence of the House of Clerical and Lay Deputies therein—that the Protestant Episcopal Church in the United States of America is the same body heretofore known in these States by the name of the "Church of England;" the change of name, although not of religious principle, in doctrine, or in worship, or in discipline, being induced by a characteristic of the Church of England, supposing the independence of Christian Churches, under the different sovereignties to which, respectively, their allegiance in civil concerns belongs. But that when the severance alluded to took place, and ever since, this Church conceives of herself as professing and acting on the principles of the Church of England, is evident from the organization of our Convention, and from their subsequent proceedings, as recorded on the Journals: to which, accordingly, this Convention refer for satisfaction in the premises. But it would be contrary to fact, were any one to infer that the discipline exercised in this Church, or that any proceedings there, are at all dependent on the will of the civil or of the ecclesiastical authority of any foreign country.

The above declaration having been communicated to the House of Clerical and Lay Deputies, they returned for answer, that they concurred therein.

CHAPTER II.

ON THE HISTORY OF THE ORGANIZATION OF THE AMERICAN CHURCH.

Q. i. WHAT was requisite to give to these little national Churches, the benefit of organized government?

A. It was requisite that there should be made, an organic law distributing the powers of govern-

ment. This presented a great difficulty; for there was no recognised law-making power. The same difficulty occurs, whenever the idea of originating a government presents itself.

Q. ii. How are governments originated?

A. There are two theories of the origin of government. According to the fashionable theory, all government proceeds from the people, and originates in what is called the social compact. This supposes, that men live naturally in a state of anarchy and without government, and that, becoming weary of this state of things, they at length meet, and agree upon a form of government. But this is well known to be a mere theory, or more accurately speaking, a mere fiction. No such anarchy ever existed, no such meeting, or compact, ever took place. The true theory of government is, that it is a Divine institution, that it has always existed, and that GOD, by His Divine Providence, directs how its powers shall be distributed and by whom, and under what restrictions, they shall be possessed. This is exactly according to the words of St. Paul, "Let every soul be subject to the higher powers, for there is no power but of GOD." Rom. xiii. 1.

Q. iii. According to this theory, upon a dissolution, or change of government, how is the new government to originate?

A. All history shows that men are never reduced to a literal state of anarchy. There always remains, somewhere, some fragment of the old authority, at least until some new authority is developed. The preservation of the old, and the development of the new, are both under the direction of Divine Providence, which thus provides, what may be called a starting point for the new government. Those, who thus, in the course of Divine Providence, possess power, proceed to enact such organic laws as are necessary. Sometimes

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they declare them to be laws by virtue of the power, which they themselves possess; at other times they consult the community, or some considerable portion of it; but they never regard the community as resolved into its elements. On the contrary, they always regard it as a formed body, which is bound by the acts of those, who assume the power of acting for it, be they many or few. It thus sometimes happens, that the organic law is the avowed work of some few powerful men; it is then considered as having been granted from above. It sometimes happens that it has received the assent of a large number of persons, who, perhaps, may have been previously called, by those on whom the course of Providence had conferred power, to choose persons, who might consult on the framing of the organic law. When this course is pursued, the government is spoken of as developed from below, or from the people. This was the course adopted in organizing the political governments in this country; but neither here, nor any where else, has it ever happened, that the whole people have been actually consulted, or that they have all actually approved the proposed organization, except as they preferred it to none.

Q. iv. Are there not two elements in every government?

A. Yes; there are two elements in every government, a Divine and a human. In civil governments the Divine element is nothing more than the Divine will that a government should exist, which must be under some form, and be administered by some persons. That form and those persons having been designated, in the course of Providence, the Divine Will requires submission to them, as is revealed in several texts of Holy Scripture. The rest belongs to the human element, but derives stability from the Christian doctrine of submission

Rom. xiii. 1. 1 Pet. ii. 13–16.

as laid down in the texts which we have quoted in the margin, and others.

Q. v. How does Ecclesiastical government differ from civil?

A. It differs in this; that God has specially appointed a class of governors in the Church, who must be admitted to their office by those who possessed it before them, in a certain manner, and has made those governors necessary to the preservation of the Church, because necessary to the perpetuation of the ministry. Those governors are called Bishops. In consequence of their existence, the human element in Ecclesiastical government is very much limited; since there must, in every Ecclesiastical organization, be a place found for the Bishops, and that a very important one.

Q. vi. Had this principle any effect on the development of the American Church?

A. It had a most important one. In fact, in consequence of this principle, while the organization of the Church was in the act of being developed from below, it was met by another portion of the same organization, plainly and undeniably granted from above, or at least from without, and that upon the ground of peculiar powers, derived from the highest authority of all.

Q. vii. You said that on a change of government, there were always some fragments of the ancient authority remaining until some portion of the new government was developed. Was this the case in the American Church?

A. Yes; there remained a body of presbyters, to whom, according to the usages of the primitive Church, belonged, in the vacancy of the Episcopate, so much Church authority as could be exercised without Episcopal powers. There remained also the parishes or congregations, organized bodies of laymen, in some cases with presbyters at their

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heads. In fact, these parishes or congregations, and not individuals, were regarded as the units out of which the Church was organized.

Chap. i. ans. xxvii.

Q. viii. You said that there was no external bond of union among Churchmen; was there not an internal bond of union?

A. Yes; there were several. They had one faith and one Baptism, whereby they had all been baptized into one Body, and made to drink into one Spirit; they were also one loaf, because they all partook of that one bread. Moreover, they were bound together, in a special manner, by two circumstances. Of these, one was a strong attachment to the forms of worship in the English Prayer Book, the other a belief in the doctrine of the Apostolic succession. These were common to nearly all Churchmen, one or other of them to all; for those who were not held to the Church by one or both of these ties, had all deserted her in her difficulties. Those who remained were, in many cases, ignorant of Church principles, in most indifferent to them, in some hostile, even to the extent, in the case of persons in high places, of adopting formal heresy. But these two ideas, humanly speaking, kept the Church together, and animated men in the pursuit of an organized government.

Q. ix. What steps were taken in procuring an organization?

A. They were different in different parts of the country, as to the details, but they all proceeded upon the same general principles, and, with one or two striking exceptions, pursued the same general course.

Q. x. What was that general course?

A. In general a few Clergymen, finding themselves brought together for some other purpose, conferred upon the state of the Church and agreed to call a meeting of their brethren. These meet-

ings, which were generally attended by all, or nearly all, the clergy of the several States, proceeded to invite a meeting of laymen, elected by the several parishes, to confer with them. The meetings were called Conventions, by a name, then and now given, in the United States, to assemblages of all sorts of persons, representing, or claiming to represent, for any purpose whatever, any larger number of persons. These Conventions formed organic laws for the Churches of their respective States; that is for the little national Churches of which we have spoken, which in time assumed the name of dioceses. Thus, the government of the Churches was in fact, developed from what remained of the old government. Yet, in one sense, it was developed from below; for the diocesan government, which was the higher authority, was developed from the parochial, which was the lower. Moreover, one element of Church power, that of the laity, was brought forward into a more prominent position, and in a more distinct form, than it had ever possessed before.[1]

[1] BISHOP WHITE. Memoirs of the Protestant Episcopal Church. Narrative of the Organization and early Measures of the Church; also Note E.

Q. xi. What were the exceptions of which you spoke?

A. They were chiefly two, in Pennsylvania and Connecticut.

Q. xii. What was done in Pennsylvania?

A. In Pennsylvania the process formally commenced, by the action of the vestry of the principal parish in the State, which was however, the consequence of a conference among the clergy of Philadelphia; who, although only three in number, were a large proportion, perhaps, a majority, of those in the State. The action of the vestry pro-

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duced the appointment of committees from the only two vestries in the city, to confer with the clergy. The result of the conference was the calling of a Convention.[1]

[1] BISHOP WHITE. *Ubi supra.*

Q. xiii. What was done in Connecticut?

A. In Connecticut, where Churchmen were deeply imbued with the ideas of the Primitive Church, the Clergy doubted the power of the Church to enact laws, until she was provided with a Bishop; the officer to whom, by Divine appointment, a large share of Church authority belonged. They, therefore, at a meeting of the greater part of them, without the presence of any laity, proceeded to elect Dr. Samuel Seabury, a presbyter distinguished for learning, zeal, and piety, as their Bishop, and sent him to Europe, to obtain consecration. This transaction was among the very first steps taken, towards the reorganization of the Church. It took place in April 1783, and the certificate of Dr. Seabury's election, is dated on the twenty-first of that month.[1] He was consecrated by Bishops of the non-established, but Apostolic Church of Scotland, which was then under persecution, on the 14th day of November 1784.[2] As the law of Scotland then stood, the performance of the services of the Episcopal Church was penal, if there were more than five persons present; so that if there were two persons present at the consecration of Dr. Seabury, besides himself and the three consecrators, there was a violation of the law of the land. But such a law, contradicting the plain precepts of the Gospel, could only raise the question, "whether we ought to obey God rather than man?" After Bishop Seabury's return, a Convention was held. The Church in

Connecticut ultimately assumed the same form, as in other dioceses, although some years elapsed before the laity were admitted to a representation in the Convention.

[1] TESTIMONIAL. Apud White's Memoirs, Appendix, note 2, pages 277, 278, 279, 2d Ed.

[2] LETTERS OF CONSECRATION. Journal General Convention, 1789, Appendix No. III., Bioren's Ed. p. 111.

IN DEI NOMINE. Amen.

Omnibus ubique Catholicis per Presentes pateat.

Nos Robertum Kilgour, miseratione divina, Episcopum Aberdonien.—Arthurum Petrie, Episcopum Rossen. et Moravien.—et Joannem Skinner, Episcopum Coadjutorem; Mysteria sacra Domini nostri Jesu Christi in Oratorio supradicti Joannis Skinner apud Aberdoniam celebrantes, Divini Numinis Præsidio fretos (presentibus tam e Clero, quam e Populo testibus idoneis;) Samuelem Seabury, Doctorem Divinitatis, sacro Presbyteratus ordine jam decoratum, ac nobis præ Vitæ integritate, Morum probitate et Orthodoxia, commendatum, et ad docendum et regendum aptum et idoneum, ad sacrum et sublimem Episcopatus Ordinem promovisse, et rite ac canonice secundum Morem et Ritus Ecclesiæ Scoticanæ, consecrasse, Die Novembris decimo quarto, Anno Æræ Christianæ Millesimo Septingentesimo Octagesimo Quarto.

In cujus Rei Testimonium, Instrumento huic (chirographis nostris prius munito) Sigilla nostra apponi mandavimus.

ROBERTUS KILGOUR, Episcopus, et Primus, (L. S.)
ARTHURUS PETRIE, Episcopus, (L. S.)
JOANNES SKINNER, Episcopus, (L. S.)

Q. xiv. What were the general principles of government which were adopted?

A. That the legislative authority should be vested in a Convention of clergy and laity, who should sit and debate as one house, but should have a check upon one another, by means of a power vested in a very few members, to call for a vote by orders, in which case nothing can be done, except by a majority of both orders. The executive power, in the absence of a Bishop, to be vested in a Standing Committee, elected by the Conven-

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tion, composed of Clergymen and laymen, but without the check of acting by orders. This does not extend to Connecticut or Maryland, in which dioceses, none but Clergymen are admitted upon the Standing Committees. That there should be a Bishop who should preside in Convention and have the powers properly belonging to his office. He must be elected by the diocesan Convention, and must be consecrated before he is considered as differing from other presbyters.

Q. xv. Did this organization supply the wants of the Churches?

A. No. The Churches were still imperfect, as being without Bishops. Nor did it supply the full wants of Churchmen for two reasons. The attachment of American Churchmen to the Church was founded on the formularies in the Prayer Book and on the doctrine of Apostolical succession. The first was not, in its then state, adapted to the new situation of the Churches. Very little confidence would have been felt in revisions undertaken by the Churches in the several States independently of each other: besides, there was no State in which there were Churchmen enough to make it worth while to print a book designed for use in it only. Moreover, there was undoubtedly some feeling, that the Prayer Book ought not to be revised, without the presence and concurrence of Bishops.

As to the other ground of attachment to the Church. Although after a time there was a Bishop in the country, there was no security for the continuance of the office beyond his life. Churchmen, and none more than the Bishop himself, were impressed with the importance of the ancient rule, which required the presence of three Bishops at the consecration of a new one. There were besides some unfounded prejudices against the consecration of Bishop Seabury, as coming from the Bishops of

a Church not then formally recognised by the Church of England, because it was discountenanced by the British government. It was, therefore, thought necessary, or at least highly desirable, to obtain the Episcopate through the English Church, This it was supposed, could only be done by a united effort. Moreover, even supposing that the Episcopate were obtained, it would not, as it was thought, have been practicable for each State to have, within itself, such a number of Bishops as would suffice to perpetuate the succession. There must, therefore, be provided some system of general rules, touching that matter, according to which the Bishops should consecrate other Bishops, in whatever part of the union they might be required. Such rules could only be made, by a common authority, extending over several States. For all these reasons, it was held desirable, that there should be originated, a union of the several Churches, under one legislative body.

Q. xvi. What steps were taken in consequence of these opinions?

A. A general Convention was developed from the diocesan Conventions, very much as they had themselves been developed from the parishes. The idea was started very early. It was distinctly alluded to by those who called the first Pennsylvania Convention, March 29th, 1784.[1] But nothing was done until May, 1784, when a few clergymen from New York, New Jersey, and Pennsylvania, being together about a matter of mutual concern at New Brunswick, in New Jersey, invited a few zealous laymen, then in the same place about other business, to confer with them. They determined on obtaining a larger meeting, and from more States, at New York, in October, of the same year.[2] At this meeting there appeared persons from Massachusetts, Connecticut, New York, New Jer-

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sey, Pennsylvania, Delaware, Maryland, and Virginia. It was still, however, merely a voluntary meeting, not an authorized Convention of delegates. The persons present agreed upon certain general principles of Ecclesiastical Union, and called a Convention to meet at Philadelphia on the "Tuesday before the Feast of St. Michael," 1785.[3]

[1] BISHOP WHITE. Memoirs of Prot. Episcopal Church, Note E, page 85, 2d Ed.
[2] IBID. Note C, page 78.
[3] IBID. Note D, page 79.

Q. xvii. What were the principles agreed upon?

A. "1st. That there shall be a general Convention of the Episcopal Church in the United States of America.

"2d. That the Episcopal Church in each State, send deputies to the Convention, consisting of clergy and laity.

"3d. That associated congregations, in two or more States may send deputies jointly.

"4th. That the said Church shall maintain the doctrines of the Gospel, as now held by the Church of England, and shall adhere to the Liturgy of the said Church, as far as shall be consistent with the American Revolution, and the Constitutions of the respective States.

"5th. That in every State where there shall be a Bishop duly consecrated and settled, he shall be considered as a member of the Convention *ex officio*.

"6th. That the clergy and laity, assembled in Convention, shall deliberate in one body, but shall vote separately: and the concurrence of both shall be necessary to give validity to every measure.

"7th. That the first meeting of the Convention shall be at Philadelphia, the Tuesday before the Feast of St. Michael next, to which it is hoped,

and earnestly desired that the Episcopal Churches in the several States will send their clerical and lay deputies, duly instructed and authorized to proceed on the necessary business herein proposed for their deliberation."[1]

[1] BISHOP WHITE. Memoirs of the Protestant Episcopal Church, Note D, page 80, 2d Ed.

Q. xviii. Did a Convention meet according to this call?

A. Authorized delegates from seven Churches met. They were New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina. The Churches in the Eastern States, where Church principles were better understood, and more valued, than in the Middle and Southern States, held back, from a fear of being committed to some irregularity. In North Carolina and Georgia, there were at that time no Church organizations; nor were there any for some years afterwards.

Q. xix. What was the proper business of that Convention?

A. It was threefold; to devise means for procuring the Episcopate, to revise the Prayer Book, and to organize a permanent union, among the American Churches. Of these things the first was the most pressing; both as being in itself the most important, and as being in truth a necessary preliminary to the right performance of the other two. In fact, the Providence of God so overruled the wills of men, that nothing final or permanent, was done in the other affairs, until after the obtaining of the Episcopate.

Q. xx. What did the Convention do in the matter of the Episcopate?

A. It sent an address to the Archbishops of

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Canterbury and York, and the Bishops of the Church of England, requesting them to consecrate Bishops for such of the Churches in the United States as might elect them, and recommended to the diocesan Conventions to make such elections.[1] The address was the commencement of a correspondence, which led, after a delay of a few years, to the consecration of Bishops at different times, for New York, Pennsylvania, and Virginia.

[1] ADDRESS. Journal Convention, 1785. Bioren, page 12.

Q. xxi. What was done in the matter of the Prayer Book?

A. Some alterations were made in the prayers for rulers, to accommodate them to the circumstances of the country, which were directed to be at once adopted; a direction which was generally acquiesced in. Other, and very extensive, alterations were proposed. An edition of the Prayer Book was directed to be published with the alterations made and proposed. This edition is known as the Proposed Book, its final adoption depended on its ratification by the diocesan or State Conventions; a sanction which it never received.

Q. xxii. What was done in the matter of permanent Union?

A. A Constitution was drawn up providing for triennial General Conventions, of which the first was to be held in 1786. But the validity of this Constitution depended upon its ratification by the Convention of 1786. That body did not ratify it, but amended it, and both the original Constitution and the amendment stood over for ratification in 1789. The Convention of that year threw it aside altogether, and adopted the present Constitution.

Q. xxiii. Was any thing done at the Convention of 1786 in the matter of the Episcopate?

A. A letter was received from the English Archbishops and Bishops intimating their willingness to consecrate Bishops for the American Churches; provided that the laws of England should be so altered, as to permit them so to do; an alteration which they hoped to obtain; and provided, that they were satisfied of the soundness in the faith of the American Churches; of which they had some doubts. A reply was returned to this letter, giving assurances of the general agreement of the American Churches in the doctrine of the Church of England. Copies of the Proposed Book, and of the proposed Constitution, were transmitted to the Prelates. A Committee was appointed to continue the correspondence, with the English Bishops, with power to call the Convention together again if necessary.

Q. xxiv. Was any thing done under this authority?

A. Yes; a meeting was held at Wilmington, Delaware, in October 1786. A second letter from the Archbishops and Bishops, was there produced, in which they announced that they had obtained the passage of an act of Parliament, permitting them to consecrate Bishops for foreign countries, without requiring the oaths of allegiance and supremacy, pointing out some objections to the Proposed Book, and suggesting the forms of the testimonials to be signed by the members of the State and General Conventions, in favour of the persons elected to the Episcopate.

Q. xxv. What did the Convention do?

A. It restored to its place in the Apostle's Creed, the article of the Descent into Hell, with an alternative clause, nearly as it now stands in the Prayer Book; it placed the Nicene Creed in the Prayer Book, as it now stands, it had previously been omitted altogether; it adopted the sug-

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gestions as to the testimonials. Copies of these testimonials were signed by the members in favour of Dr. William White, Bishop elect for Pennsylvania, and Dr. Samuel Provost, Bishop elect for New York.

[1] JOURNAL. Bioren, 32, *et seq.*

Q. xxvi. Were these Prelates consecrated?

A. They were consecrated on the fourth of February 1787, at Lambeth Chapel, by the Archbishop of Canterbury, the Archbishop of York presenting, and the Bishops of Bath and Wells and Peterborough assisting.[1]

[1] DOCUMENTS. Journal of July 1789. Appendix, Bioren, p. 65.

Q. xxvii. Was there any other important step taken at the Convention of 1786?

A. A Resolution was adopted in these words, "Resolved, that it be recommended to the Conventions of this Church in the several States represented in this Convention, that they authorize and empower their deputies to the next General Convention, after we shall have obtained a Bishop or Bishops in our Church, to confirm and ratify a general Constitution, respecting both the doctrine and discipline of the Protestant Episcopal Church in the United States of America."[1]

[1] JOURNAL. Bioren, page 26.

Q. xxviii. In what did the importance of this resolution consist?

A. In recognising the principle, that the assent of Bishops was necessary to Ecclesiastical action, and consequently the provisional and temporary character of all that had been done.

Q. xxix. Was any thing done under the resolution?

A. The members of the Convention of 1789 were furnished with such powers. Bishop White attended that Convention; which was thus assembled, not only as the second triennial Convention, called according to the proposed but unratified Constitution of 1785, but, also, as that which is sometimes called a constituent assembly; a meeting, that is, of delegates authorized to originate a government.

Q. xxx. What was done under these powers?

A. The Convention formed a Constitution; but, before it had completed that work, its attention was called to other matters not less important.

Q. xxxi. What were they?

A. An application had been made by sundry clergymen of Massachusetts and New Hampshire, to the three American Bishops, to consecrate the Reverend Edward Bass, a Bishop for those two States. Bishop White laid a copy of this document before the Convention, together with some correspondence with Bishop Seabury and other persons. This led to a unanimous resolution, recognising the validity of Bishop Seabury's consecration. Subsequently resolutions were passed, requesting the three Bishops to unite in the consecration of Mr. Bass. This was not done; because Bishops White and Provost thought themselves bound, by promise to the English Bishops, not to perform any consecrations until there were three Bishops of English consecration in America. Mr. Bass was never consecrated under that election. The movement, however, opened a way for a union between the Eastern Churches, on the one hand, and those of the Middle and Southern States, on the other. The Convention adjourned to meet on the 29th September in the same year, and invited Bishop Seabury, and the Eastern and other Churches to attend, "for the good purposes of union and general government."

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Q. xxxii. Did the Bishop of Connecticut reply to this request?

A. He came to the Convention at the appointed time, accompanied by clerical deputies from Connecticut and Massachusetts, the last named of which also represented New Hampshire. A negotiation was commenced between these gentlemen, and a Committee of the Convention, in consequence of which the newly adopted Constitution was declared to be still open to amendment. The Eastern Churches objected, that, by its provisions, the House of Bishops was not authorized to originate business, and had only a qualified negative, on the action of the House of Clerical and Lay Deputies. A compromise was, however, agreed upon; by this the House of Bishops was allowed the right of originating business, and a practical, if not theoretical, veto; since they could negative any measure, unless it was repassed by the House of Deputies, by the votes of four-fifths of the members, after having heard the reasons of the Bishops. This having been done, the Bishop of Connecticut and the deputies of the Eastern Churches, subscribed the Constitution; and the Convention resolved, that "there is now in this Convention a separate House of Bishops." The Bishops present then formed a separate house. Thus, the several little national Churches, of which I have spoken, were at last organized into one National American Church. This took place in the same year in which the Constitution of the United States, by which the States were formed into a real nation, went into operation. But, although the American Church was thus organized, it can scarcely be said to have been organized upon proper principles until 1808, when a full negative was given to the House of Bishops.

Q. xxxiii. Did this organized Church extend to every part of the United States?

A. No, the Church in Rhode Island did not become a party to the Constitution until 1792. That in North Carolina and Georgia, not for many years afterwards. Indeed, it may be doubted whether the Church existed in Georgia; neither there, nor in North Carolina, was there any diocesan organization.

Q. xxxiv. What was done after the organization?

A. The two houses laying aside the character of a constituent assembly, proceeded to revise and adopt the Prayer Book under the tenth article of the newly adopted Constitution. They settled the Book very nearly as it now is; only the Thirty-nine Articles, the Offices for the Consecrating and Ordaining Bishops, Priests, and Deacons, and those for the Consecration of churches and Institution of ministers, have been since added.[1]

[1] The facts in this chapter have been compiled from the Journals of the Conventions, and from Bishop White's "Memoirs of the Protestant Episcopal Church."

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OF THE ORDERS, MISSION, AND JURISDICTION OF AMERICAN BISHOPS.

Q. i. You said that Mr. Bass was not consecrated, because the Bishops who had been consecrated in England, held themselves bound by promise to the English Bishops, not to perform any consecration until there were three Bishops of Eng-

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lish consecration in the United States. How was that difficulty got over?

A. Dr. James Madison was consecrated Bishop of Virginia, at Lambeth, on the 19th day of September, 1790, by Archbishop Moore of Canterbury; Bishop Porteus of London, and Bishop Thomas of Rochester, being present and assisting.

Q. ii. What steps were afterwards taken to preserve the succession of Bishops?

A. On the 17th day of September, 1792, Dr. Thomas John Claggett was consecrated Bishop of Maryland, by Bishops Provoost, Seabury, White, and Madison. Bishop Claggett afterwards joined in several consecrations; so that every Bishop, now in the American Church, can trace his Ecclesiastical descent, through him, from both the English and Scotch lines.

Q. iii. Are Orders derived from those lines indisputable?

A. Yes: and their validity may be thus proved. The orders of the English Bishops in the reign of Henry VIII., including Archbishop Cranmer, have never been denied. In the beginning of the reign of Queen Elizabeth, Archbishop Parker of Canterbury, was consecrated for that see, by four Bishops, three of whom had been consecrated by Archbishop Cranmer, and the fourth by Bishop Stokesly, of London, who was a Bishop before Archbishop Cranmer. After his consecration, Archbishop Parker, assisted by the same Bishops, consecrated many other Bishops, from whom all the Bishops in England, Scotland, the United States, and the British colonies, trace their Ecclesiastical descent.

Q. iv. Has not the fact of Archbishop Parker's consecration been denied?

A. It has; but the official record of it now remains in the Registry of the diocese of Canter-

bury. It has been recently examined, and found free from all marks of suspicion. The Romanists alleged that it was forged: this has led to such a thorough examination of the whole subject, that it may now be said, that there is probably no document, in the whole world, whose authenticity has been so clearly proved, nor any fact in history better established than Archbishop Parker's consecration.

Q. v. What were the names of Parker's consecrators?

A. William Barlow, who had been Bishop of St. David's and of Bath and Wells, and was then Bishop elect of Chichester; John Scory, who had been Bishop of Chichester, and was then Bishop elect of Hereford; Miles Coverdale, who had been Bishop of Exeter; and John Hodgeskin, who then was, and had long been, Suffragan Bishop of Bedford.

Q. vi. Is there any doubt of the consecration of any of those Bishops?

A. The records of the consecrations of three of them remain. Bishop Hodgeskin was consecrated on the 9th of December, 1537, by Bishops Stokesly of London, Wharton of St. Asaph, and Hilsey of Rochester. Bishops Scory and Coverdale were consecrated together on the 30th of August, 1551, by Archbishop Cranmer, Bishop Ridley of London, and Bishop Hodgeskin. The record of Bishop Barlow's consecration is lost; but he was always regarded as a Bishop in his life time, and his consecration was never denied, until many years after his death: when the Romanists found it convenient to use the want of the record as a weapon with which to assail the validity of Parker's consecration.

Q. vii. Would the fact, that Barlow had not been consecrated, have affected the validity of

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Parker's consecration, seeing that there were three other Bishops?

A. It would not; but the Romanists set up a pretence, that, inasmuch as Barlow was, what they call, the consecrator, it was through him only that Parker could derive orders.

Q. viii. Is that so?

A. No: the ancient canons, which require three Bishops to participate in a consecration, are intended to secure the transmission of orders, in case of any accidental deficiency in one of the number; otherwise one Bishop might transmit the succession. The Romanists virtually allow this; for consecrations by one Bishop are common among them, both in England and Ireland.[1] Moreover, it is said in the *Corpus Juris Canonici*, a work of the very highest authority among them, that all the Bishops who lay hands on an elect, consecrate him jointly, as several persons carry a beam jointly, and no one more than another.[2]

[1] PALMER. On the Church, Part VI. ch. xi. vol. ii. page 444, *et seq.* Am. Ed. Now, it is a fact which has hitherto escaped our observation, that during the greatest part, if not the whole of the last century, Popish Bishops were consecrated in England and Ireland by *one Bishop, assisted by two priests*, instead of Bishops, as required by the canons. This fact did not attract attention, in consequence of the little publicity given to their ecclesiastical acts, and the non existence of any detailed history of their proceedings.

In a book written by Mr. Plowden, an English Papist, we find a translation of a bull of Pope Clement XIV. in 1771, nominating William Egan Bishop of Sura, "*in partibus*," and coadjutor of Peter Crew, titular of Waterford, with right of succession. This bull was in Mr. Plowden's possession. The following passage occurs in it: "We, kindly wishing to favour you in every thing that can *increase your conveniency*, by the tenour of these presents, have granted you full and free license that you may receive the gift of consecration from whatever Catholic Prelate, being in grace and communion of the aforesaid Apostolical see, you choose; and he may call in, as his assistants in this,

in lieu of Bishops, two secular priests, although not invested with any ecclesiastical dignity, or regulars of any order or institute, being in like grace and favour," &c. The same clause, so strangely and rashly setting aside all the canons and the Apostolical tradition, appears in other bulls for Irish titular Bishops, printed by Dr. Burke, who observes that "a permission of this tenour is conceded generally to the Irish, on account of the difficulty of assembling three Bishops . . . . I say generally, because sometimes those who are on their affairs at Rome, omit to supplicate for that clause;" that is to say, they could easily find three or more Bishops at Rome to consecrate them. It seems from this, that the Popish Bishops, in Ireland, generally *supplicated* for this clause, and, without doubt, they acted on it; indeed, Dr. Burke does not attempt to deny that they did so.

This same mode of ordination has also been practised among the English Papists. In the reign of James II. Dr. Leyburn was made Bishop *in partibus,* at Rome, 1685, and sent into England, where he was the only Popish Bishop. Soon after, in 1687, Dr. Gifford, Chaplain of James II. was consecrated Bishop *in partibus:* and I presume by Leyburn only, as the consecration seems to have taken place in England. Ellis and Smith, who were consecrated in London, in 1688, of course derived their orders from this Prelate.

In the Life of Dr. Challoner, it is stated, that he was "consecrated on the Feast of St. Francis de Sales, the 29th January, 1741, by the Right Rev. Benjamin Petre, Bishop of Prusa, in Bithynia;" and that there was no other Bishop present, may be fairly inferred from the silence of the biographer, coupled with his particular mention of an assisting Bishop on a subsequent occasion, when the same Dr. Challoner is said, with the assistance of the "Bishop of Amoria, V. A. of the northern district," to have consecrated Dr. Talbot, (his coadjutor and successor,) "Bishop of Birtha." Again, we find that Dr. Sharrock was recommended by the titular Bishop, Walmsley, "to the holy see, for his own coadjutor in the Episcopal labours. His wish was granted, and *he* performed the ceremony of Dr. Sharrock's consecration to the see of Telmessus, on the 12th of August, 1780. The ceremony was performed at Wardour, with solemnity unprecedented since the Revolution. There were twelve assistant *priests,* a master of ceremonies," &c. No *Bishops* are said to have assisted. The same Dr. Walmsley is said to have consecrated Dr. W. Gibson at Lullworth, December, 1790; and what is worthy of remark, Dr. John Carrol, the first titular Bishop of Baltimore, in America, from whom the whole Romish hierarchy

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of the United States derive their orders, was consecrated by the same Dr. Walmsley, at Lullworth, August 15th, 1790. We have, indeed, no reason to think that Dr. Walmsley himself was consecrated by more than one Bishop. It seems as if the Roman Pontiffs had no difficulty in giving permission for such ordinations in foreign missions. Joseph à S. Maria, "Bishop of Hierapolis," and "Vicar Apostolic" in India, A. D. 1659, being obliged to leave the country by the Dutch, consecrated Alexander de Campo Bishop, according to the powers given him by the Papal bulls. Even so lately as 1800, the Roman Pontiff empowered the Bishop of Cadadre, "Vicar Apostolic" in China, to select his own coadjutor and consecrate him Bishop of Tabraca. It would be easy to point out many other instances in which the schismatical ordinations in England, Scotland, Ireland, America, &c., are spoken of in such a way, as leads us to the inference that consecrations by one Bishop were but too common in the last century.

[2] CORPUS JURIS CANONICI. Pars. I. Distinct. xxiii. ch. 7. marg. Consuevit quæri, an quilibet istorum Episcoporum ordinet, Episcopum, et an appositio libri sit de substantia consecrationis? Et potest dici, quod nullus solus eum ordinat, sed quilibet eorum consecrat eum; quia *consecrare* est *cum alio sacrare* sicut plures ferant trabem ita quod nullus per se; non autem credo quod liber sit de substantia consecrationis.

Q. ix. What do you infer from this?

A. That a newly consecrated Bishop receives his orders from each and every of his consecrators; and that, consequently, the consecration of Barlow, is not necessary to the validity of Anglican orders. In fact, it may be shown that that of Parker is not necessary to their validity.

Q. x. How can that be done?

A. In several modes. The Irish Church does not derive its orders from the Church of England. The Romish Bishops, whom Queen Elizabeth found in possession of the Irish sees, and of whose valid consecration nobody has ever made any doubt, were not, with two exceptions, deprived of their sees. On the contrary, they conformed to the Reformation, and a line of Bishops, descending in

regular succession from them, remains in Ireland to this day.[1] Archbishop Hampton, of Armagh, one of this line of Bishops, joined in July 7th, 1616, in the consecration of Bishop Morton of Coventry; who, on July 12, 1618, was one of the consecrators of Bishop Carleton of Llandaff, afterwards of Chichester; who, on November 18, 1621, was one of the consecrators of Archbishop Laud. Again, about the same time, Antonio De Dominis, Archbishop of Spalatro, in Italy, abjured the Communion of the Church of Rome, and went to England. On December 14, 1617, he was one of the consecrators of Bishop Felton, of Bristol, and Monteigne of Lincoln; who were both among the consecrators of Archbishop Laud.

Archbishop Laud also traced his ecclesiastical descent from Archbishop Parker, through Archbishop Grindall, who was consecrated by him; and who consecrated Archbishop Whitgift; who consecrated Archbishop Bancroft; who consecrated Archbishop Abbot; who consecrated Bishop Monteigne; who consecrated Archbishop Laud.

Archbishop Laud, who thus united the old English, Italian, and Irish lines of the Episcopate, consecrated, on June 17, 1638, Bishop Duppa of Salisbury, afterwards translated to Winchester; Bishop Morton, above mentioned, being one of the other consecrators. Bishop Duppa, on October 18, 1660, consecrated Archbishop Sheldon; from whom all English, Scottish, and American Bishops can trace their descent.[2]

[1] The facts relating to the Irish Episcopate will be found fully established by referring to the Editor's "Essays in Defence of the Anglican Ordinations." Second Series. Note on the Irish Episcopate, at the end of Essay V.

[2] This pedigree of the English Bishops, is compiled from the tables of English Consecrations, in the Appendix to Mr. Percival's "Apology for the Doctrine of Apostolical Succession."

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Q. xi. How are the American Bishops descended from Archbishop Sheldon?

A. Archbishop Sheldon presided at the consecration of Bishop Compton; who presided at that of Archbishop Sancroft; who presided at that of Bishop Trelawney; who presided at that of Archbishop Potter; who presided at that of Archbishop Herring; who presided at that of Archbishop Cornwallis; who presided at that of Archbishop Moore; who presided at those of Bishops White, Provost, and Madison.[1]

[1] Compiled from Percival.

Q. xii. How are the American Bishops descended from Archbishop Sheldon, through the Scottish line?

A. Archbishop Sheldon presided at the consecration of Bishop Compton; who presided at that of Archbishop Sancroft; who presided at that of Bishop White of Peterborough, who was deprived of his see for refusing to take the oaths to William and Mary. Bishop White presided at the consecration of Bishop Hickes, the famous non-juror; who presided at that of Bishop Gadderar; who presided at that of Bishop Rattray; who presided at that of Bishop William Falconar; who presided at that of Bishop Kilgour; who presided at that of Bishop Seabury.

[1] Compiled from Perceval. The facts of the Episcopal pedigree contained in this and the last answer, are also more fully treated in the Editor's "Essays in Defence of the Anglican Ordinations." Series first. Note on Consecrations by a single Bishop, at the end of Essay VIII.

Q. xiii. Who was Bishop Hickes, the non-juror, and how was he consecrated?

A. At the English Revolution of 1688, several of the English Bishops considered themselves to be

precluded, by the oaths which they had taken to King James II, from swearing allegiance to King William III. and Queen Mary II. They were deprived of their sees by the civil power, as were many of the clergy of their benefices. Among these was the learned Dr. Hickes, who was Dean of Worcester. This led to a schism in the Church of England. A body of Churchmen, and those not the least attached to the Church, believed, that the Bishops who were consecrated for all the sees vacated by deprivation, were intruders and schismatics, and that the rest of the Bishops and clergy of the establishment, had become schismatic by holding communion with them. They, therefore, set up a separate communion; the members of which were called non-jurors, from their refusing to swear allegiance to the reigning sovereigns. Three of the non-juring Bishops, desiring to preserve the succession in the body over which they presided, consecrated Hickes, suffragan Bishop of Thetford, to which situation he had been named, in pursuance of their advice, by King James, after his flight. CHAP. III.

Q. xiv. Was that regular?

A. There are grave objections to its regularity, and it is to be feared that the proceeding was schismatical; but that would only affect the mission, not the orders of Hickes.

Q. xv. From what you have said, it would seem that the validity of the orders of the American Church rests on that of the orders of Archbishops Cranmer, Hampton, and De Dominis, and of Bishop Stokesly. Can the succession of these Bishops be traced to the Apostles?

A. The succession of these Bishops cannot be traced to the Apostles by records; nor can that of any Bishop in the world be so traced. The evidence on which the succession of the ancient Bishops rests, is this. By the universal consent of

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the Christian Church, down to the sixteenth century, no man was accounted a Bishop who had not been consecrated by other Bishops. Hence it follows, that if any man was permitted to hold a see, and officiate as a Bishop, his contemporaries, especially those over whom he presided, and the Bishops with whom he acted, must have been satisfied that he had been consecrated. Upon this argument rests the proof of the succession of all the Bishops in the world, including those of Italy, where there is not, and never was, any doubt of the existence of the succession, in which, of course, Archbishop De Dominis participated, as well as any other Italian Bishop.

The same remarks will apply to Ireland. The succession of the Irish Bishops, in the reign of Mary I., is conceded on all hands; nor is it pretended that there has been any omission of consecration since that period.

So in England. Up to the Reformation, the continuance of the succession is not denied. The attacks on the consecration of Archbishop Parker have failed; and we trace the Episcopal descent of our American Bishops to Archbishop Cranmer, whose regular succession from the Apostles was never denied.

But this must not be understood, as if it were not possible to trace the succession, beyond the Bishops we have named by records. Many records no doubt, exist, although as the facts recorded in them have never been denied, they have never been published. Still there is not supposed to be any case in which the records of a series of consecrations, reaching to the Apostles, exists. The defect, however, seems abundantly supplied by the facts which have been mentioned; which, according to the principles of human nature, show a failure in the succession to be impossible.

Q. xvi. Is there no other objection to the orders of the American Bishops?

A. Yes; the Romanists pretend that the office for the consecration of Bishops, formerly used in the English and Irish Churches, is incapable of conveying Episcopal authority; and that the persons consecrated Bishops in the English, Irish, Scottish, and American Churches, are incapable of receiving the grace of consecration, because they are not priests. Their priesthood is denied, because the office used in those Churches, for ordaining priests, is not capable of conveying the priestly character.

Q. xvii. What is their objection to the office for the consecration of Bishops?

A. That up to the year 1662, that office, as used in the Churches of England and Ireland, did not, in what is technically called the form, that is the words spoken while the hands of the consecrators, are on the head of the elect, make any mention of the Episcopal office.

Q. xviii. What answer do you give to this objection?

A. That the very same omission exists in the Romish form.[1]

[1] PONTIFICALE ROMANUM. De consecratione Electi in Episcopum. Accipe Spiritum Sanctum.

ANGLICAN ORDINAL, set out in the reign of Edward VI. Form of consecrating of an Archbishop or Bishop. Take the Holy Ghost, and remember that thou stir up the grace of God which is in thee, by the imposition of hands; for God hath not given us the spirit of fear, but of power and love, and soberness.

Q. xix. What objections do they make to the office for ordaining priests?

A. They formerly took many objections to that office; all of which, except two, it is now conceded were frivolous. The first is the same in substance,

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with their objection to the consecration office. The second is that there is, in the office, no express grant of any power to offer sacrifice.

Q. xx. What answer do you give to the first of these objections?

A. The same as to the same objection to the consecration office; that the same omission exists in the Romish office, which is, in both cases, far less explicit than the Anglican.[1]

[1] PONTIFICALE ROMANUM. De Ordinatione Presbyteri. Accipe Spiritum Sanctum, quorum remiseris peccata, remittuntur eis, et quorum retinueris, retenta sunt.

ANGLICAN ORDINAL, set out in the time of Edward VI. The Ordering of Priests. Receive the Holy Ghost; whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God and of His Holy Sacraments; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Q. xxi. What answer do you give to the second objection?

A. I have several answers. The first, that if the power to offer sacrifice is necessary to the administration of the Blessed Sacrament of the Body and Blood of Christ, it is included in the power to dispense the Sacraments, which is very unequivocally given, in the Anglican form. Again, that if the power to offer the peculiar Sacrifice of which the Romanists dream, is meant, it is not necessary, because no such sacrifice is possible. Lastly, that the words, on the absence of which the Romanists insist as invalidating ordinations performed by the Anglican Ritual, cannot be necessary, the Church of Rome herself being the judge, since she recognises as validly ordained the Priests of the Greek Church, while these words are no more to be found in the Greek, than in the English ritual. Moreover, they were not found in the ancient rituals of the Roman Church for many centuries.[1]

[1] VAN ESPEN. Jus Eccles. Univ. Pars. II. Sect. I. Tit. ix. cap. i. sub. cap. 7 to 12. vii. Quæ verò sit hujus Sacramenti materia aut forma, Synodus Tridentina non expressit; at Eugenius IV. in decreto pro Armenis de hoc Sacramento loquens, ait cujus materia est illud per cujus traditionem confertur Ordo. Sicut presbyteratus traditur per calicis cum vino, patenæ cum pane porrectionem. Diaconatus verò per libri Evangeliorum dationem: subdiaconatus verò per calicis vacui cum patena vacua superpositа traditionem; et similiter de aliis per rerum ad ministeria sua pertinentium assignationem. Forma Sacerdotii talis est: Accipe potestatem offerendi sacrificium in Ecclesia pro vivis et mortuis, in nomine Patris, et Filii, et Spiritus Sancti et sic de aliorum ordinum formis prout in Pontificali Romano latè continentur.

viii. Hîc rursus observandum est. quod Eugenii IV. in hoc decreto seu instructione mens non fuerit, *essentiales*, et a Christo institutas materias et formas Sacramentorum assignare, sed ad summum, formas et materias ordinarias in Ecclesia Latina tunc usitatus; hoc decreto Armeni de ritu Ecclesia essent instructi.

ix. Sanè traditionem illam instrumentorum, cujus meminit Eugenius non posse dici materiam *essentialem* ordinum; ita ut sine illa nunquam potuissent, aut etiamnum hodiè possent validè ordines conferri, evidenter, ut apparet, evincit Morinus, idque duobus potissimum argumentis.

Primò quidem ex ritu quem Ecclesia Græca semper servavit et hodiè servat. Certum est Ecclesiam Latinam, presbyteros Græcos, ritu Græcorum ordinatos, semper habuisse et hodiè habere pro legitimè et validè ordinatis presbyteris; atque sacerdotium ab ipsis eo ritu collatum ut *verè et propriè* dictum sacramentum.

Certum autem est, apud Græcos in ordinatione presbyterorum semper fuisse, et hactenus esse, incognitam illam instrumentorum traditionem in decreto Eugeniano expressam: uti ex eorum Ritualibus antiquioribus et recentioribus, nec non auctoribus qui de ritu Græcorum, scripserint, manifestum est.

Et quibus per evidentem consequentiam deducitur, hanc instrumentorum traditionem non posse dici materiam *essentialem* à Christo institutam, ita ut ex Christi institutione validitas Sacramenti ab ea dependeret.

x. Alterum argumentum non minùs concludens suppeditabat pristinus Ecclesiæ Latinæ sacrarum ordinationum ritus. Si enim consulantur Rituales libri Ecclesiæ Latinæ; itemque auctores qui ante seculum X scripserunt, atque ritum ordinationem apud Latinos tunc usitatum exactissimè descrip-

PART III. serunt, videbitur, nullam tunc temporis in ordinatione presbyterorum traditionem instrumentorum intervenisse; cùm nullum istius traditionis vestigium occurrat. Argumentum ut apparet, evidens, hanc traditionem, materiam *essentialem* hujus Sacramenti tunc reputatam non fuisse; cujus nec in ritualibus nec in exactioribus rituum descriptionibus mentio fit. Alia nonnulla positiva argumenta, quibus ostenditur multis seculis, etiam apud Latinos in ordinatione presbyterorum, incognitam fuisse instrumentorum traditionem hodiè usitatam, et ab Eugenio tanquam *materiam* hujus sacramenti expressam, allegat Morinus loco citato.

xi. Quod de traditione instrumentorum in ordinatione presbyterorum dictum est, idem de traditione libri Evangeliorum in ordinatione diaconorum (quam similiter pro materia hujus ordinis assignat Eugenius) dicendum est.

Observat etiam Morinus *Exercitat.* 9. *cap.* 1. *num.* 4. quod antiqui omnes Rituales nongentorum annorum spatio scripti, nec dalmaticæ, nec *traditionis Evangeliorum* mentionem faciant, "Vix sexcenti sunt anni (inquit) cùm in ordinatione diaconi *Evangelium* tradi cæptum est."

Adhæc, Ecclesia Græca traditioni hac in ordinatione diaconi nec olim usa fuit, nec hodiè utitur; et tamen nemo de validitate ordinis diaconatûs ritu Græcorum à Græcis collati, dubitat; eamque etiam Ecclesia Romana ut validam et legitimam agnoscit.

xii. Eisdem argumentis, quibus ostenditur, traditionem instrumentorum neque presbyteratûs, neque diaconatûs materiam essentialem à Christo institutam constituere posse; evincitur quoque, verba, quibus instrumenta illa hodiè traduntur, non posse dici *formam* essentialem horum ordinum: quandoquidem æquè certum sit, illa verba non fuisse adhibita, nec hodiè adhiberi in illis Ecclesiis quæ instrumentorum traditionem vel olim non agnoverunt, vel etiam nec hodiè agnoscunt; quia verba illa tantummodo ipsi traditioni instrumentorum, tanquam quædam formulæ subserviunt.

Q. xxii. Is it true that none but a Priest is capable of being consecrated a Bishop?

A. No; for in the ancient Church, there are instances of such ordinations, and Father Courayer has proved that there were formerly Popes who were consecrated Bishops of Rome, while they were still only Deacons.[1]

[1] PALMER. On the Church, Part vi. chap. vii. vol. ii. page 415, Am. Ed.

Q. xxiii. Are ordinations conferred "*per saltum*," passing over the intermediate orders, null?

A. The practice of the Church in primitive times is in favour of their validity. Even in the particular Church of Rome, the Bishops seem frequently to have been elected from among the deacons, and ordained *per saltum*. The principle on which this is justified is, that the Episcopate comprises virtually all other orders in itself. Even on the supposition that the Episcopate is an extension of the presbyterate, or rather a jurisdiction than a new order, still in conferring it the presbyterate is included, because the latter is essential to the former. Such seems to be the more probable opinion, though many theologians have held that the Episcopate conferred *per saltum* is invalid.[1]

[1] FATHER COURAYER. Défense de la Dissertation sur la Validité des Ordinations des Anglois, lib. iv. ch. x. tome ii. pt. i. p. 414–419, ed. Bruxelles, 1726. En effet comme l'a fort bien remarqué le P. Mabillon, & après lui le P. Pagi, ce n'est que depuis Nicolas I. que les Papes qui avoient été tirez de l'ordre des Diacres paroissent avoir voulu recevoir la Prêtrise avant l'Ordination. *Ex his manifestum est*, dit D. Mabillon, *tempore intermedio Nicolaum Primum inter & Gregorium Septimum Ordinationem per saltum abrogatam fuisse in Ecclesiâ Romanâ.* Ou comme dit le P. Pagi; *Est porrò Gregorius septimus primus Pontifex Romanus ex ordine Diaconorum assumptus, quem sciamus Presbyterum ordinatum, antequam ordinaretur Pontifex, cùm alii ante ipsum, omisso Presbyteri gradu, per saltum pontificiâ consecratione insignirentur.* Quelques exemples peuvent servir à vérifier ce qu'avancent ici ces Sçavans.

Nicolas I. avoit été élû n'étant encore que Diacre, selon Anastase le Bibliotèquaire: & porta lui-même avec d'autres Diacres le corps de Benoist III. son prédécesseur, *suis cum humeris cùm adhuc Diaconus esset usque ad Apostoli beatissimi Petri Basilicam cum aliis Diaconibus gestans propriis manibus tumulo conlocavit.* Quelques jours après il fut élû Pape, & ayant été conduit dans le Basilique de S. Pierre, il y fut consacré, & offrit aussitôt le sacrifice, sans qu'il soit fait aucune mention du sacerdoce qu'il eût reçû auparavant: *In Basilicam B. Petri deductus præsente Cæsare consecratus*

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est, Apostolicâque sublimatus in sede factus est Pontifex & Missarum solemnia super sacratissimum Corpus Apostoli celebravit. On voit la même chose pratiquée environ 30 ans auparavant à l'Election de Valentin, Archidiacre de l'Eglise Romaine, qui, après avoir été porté au Palais de Latran, & installé dans le Trône Pontifical, fut tout d'un coup consacré Pape sans recevoir aucune autre Ordination. *Ejus consecrationis die sereno jam illucescente, cum lumine jam dictum antistitem ad B. Petri Apostolorum Principis Ecclesiam omnes pariter Romani a Palatio deducentes . . . in alto Throno Summum consecravêre Pontificem Qui mox . . . divinis Deo laudibus & sacrificiis piè oblatis . . . ad Palatium cum ingenti gaudio remearit.* Benoist V. fut aussi ordonné Evêque de Diacre qu'il étoit, sans que les Historiens remarquent qu'il eût reçû auparavant aucune autre Ordination. *Benedictum Diaconum in Romanum Pontificem ordinaverunt;* & quoi qu'il n'eût reçû qu'une seule & même Ordination, cependant l'Anti-Pape Leon le dégrada de l'Episcopat & de la Prêtrise, qu'il devoit par conséquent avoir reçûë dans sa consécration: *omni Pontificatus & Presbyteratus honore privamus.* Le P. Martene trouve que le livre Pontifical insinuë également que Paul I. & Adrian I., tous deux élûs Papes n'étant encore que Diacres, ne reçûrent d'autre Ordination que l'Episcopale. Du moins est-il certain qu'avant Grégoire VIII. les Historiens ne marquent point cette double Ordination à l'égard des Diacres élûs pour être Papes, au lieu que depuis ce Pontife, & à son imitation, ils se sont toujours fait ordonner Prêtres avant de se faire consacrer Evêques. *Infra Octavam Pentecostes,* dit l'Auteur de Vie, *in Presbyterum Hildebrandus ordinatus est, & in natali Apostolorum in Romanum Pontificem consecratus.* C'est ce que nous trouvons exactement pratiqué depuis à l'égard de Gelase II., de Innocent II., de Célestin III., de Innocent III., de Grégoire X., de Nicolas III., & de ceux qui comme eux de Diacres ont été faits Papes. D'où peut venir cette différence, sinon de ce qu'avant eux cette double Ordination n'étoit point en usage, & qu'on croyoit avoir tout reçû, quand on avoit reçû l'Episcopât.

Ces faits se fortifient par l'exemple de l'Antipape Constantin, que tout Laïc qu'il étoit, ayant été intrus sur le Siège Pontifical, reçût la Prêtrise & l'Episcopat par une seule & même Ordination. L'intérêt qu'avoit cet Antipape de donner à son Ordination la forme la plus canonique qu'il pouroit, ne nous permet pas de douter qu'il n'eût reçû séparément l'une et l'autre si c'eût été l'usage, & si elles eussent été jugées nécessaires; d'autant plus qu'il se fit ordonner Soudiacre & Diacre avant que de se faire consa-

crer, & l'Auteur de la Vie d'Etienne IV., qui a eû soin de distinguer ces deux Ordinations, quoique faites en un même jour, n'eût pas manqué de distinguer de même l'Episcopat & la Prêtrise s'il eût reçu l'un séparément de l'autre. *Timore correptus* (*Georgius Episcopus Prænestinus*) dit cet Auteur, *orationem illi Clericatûs tribuit. Alio vero die illucescente secundâ fèriâ Subdiaconus atque Diaconus ab eodem Episcopo in Oratorio sancti Laurentii intra eumdem Patriarchium contra S. S. Canonum instituta consecratus est. Sicque universum populum sibi Sacramentum præbere fecit & adveniente Dominico die rursum cum multitudine armatorum exercituum in Basilicâ Beati Petri properans, Pontifex ab eodem Georgio Episcopo Prænest. & aliis duobus Episcopis Eustratio Albanense, & Citonato Portuense, consecratus est.* Cet Auteur, qui marque si distinctement que c'étoit une infraction sensible des Canons, que d'avoir reçû en un même jour le Soûdiaconat & le Diaconat, eût-il manqué de faire la même remarque si Constantin eût reçû en un même jour la Prêtrise & l'Episcopat par deux Ordinations différentes, ou si, en recevant les deux Ordres par la seule consécration Episcopale, il se fut écarté de la pratique commune ou de la Loi? Il étoit donc alors d'un usage ordinaire de recevoir la Prêtrise & l'Episcopat par une seule & même Ordination, & trop de faits l'attestant, pour qu'on puisse former sur ce point le moindre doute.

Q. xxiv. Whence did the first American Bishops derive mission?

A. Being consecrated Bishops, they had their share in the grant, "As My Father hath sent Me, even so send I you; and in the command, "Go ye into all the world and preach the Gospel to every creature." Of course they had mission, or were sent, to all those parts of the world, in which they might find themselves, in a capacity of exercising the Episcopal office without interfering with the sphere of duty allotted to others.

Q. xxv. How did they obtain special mission?

A. Special mission is nothing more, so far as relates to the Bishop who possesses it, than a special obligation to exercise the gift of general mission, in a particular place, and among a particular

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people. So far as relates to the people under the charge of such a Bishop, it only imports a special obligation, to submit themselves specially to him, who has become their superior by being placed specially over them, to exercise that authority, which he possesses generally over all who have no special Bishop assigned to them. As relates to other Bishops, it imports an obligation not to interfere with the relations, established between any Bishop and his flock. When, therefore, any number of Christians, who are not under the spiritual jurisdiction of any Bishop, or connected with any diocese, or organized Church, agree to erect the territory, within which they live, into a diocese, and to receive, as their Bishop, any duly consecrated Bishop, who is not under Church censure, and so has general mission, and who is not connected with any diocese, and so at liberty to take charge of them, without abandoning or neglecting other duties, and who is willing so to do, the relation of pastor and flock seems to be sufficiently constituted. This theory was realized, to the letter, in the case of the organization of the diocese of Illinois. In 1835, that diocese was admitted, with its Bishop at its head, into union with the General Convention. It had been organized by the Clergy and Laity of the state of Illinois, then a very small band indeed, and not entitled, under the canons of the American Church, to elect a Bishop. They proceeded, however, before seeking union with the General Convention, and submitting to its laws, to elect Bishop Chase, their present Bishop, the first Bishop of Illinois. Bishop Chase was then a vacant Bishop, having resigned the diocese of Ohio, over which he had presided for many years; he accepted the election; and the diocese of Illinois, thus completely organized, was received as part of the American Church.

When several such dioceses are formed at the same time, and in the same neighbourhood, and mutually agree to respect each other's limits, and to unite, to a certain extent, in mutual good offices and legislation for the good of the whole, the case is still stronger. This was substantially the case at the formation of the elder dioceses of the American Church.

Q. xxvi. Was the territory of the United States free from obligations to other Bishops?

A. Yes: the authority of the Bishop of London was, in fact, relinquished: the actual Bishop of London signed the first letter of the English Bishops, in answer to the application for the Episcopate, and made no objection to the new arrangement.

Q. xxvii. But were there not Romanist Bishops in the country?

A. Even if there had been, the schismatic character of the Romish Church is such, that it may be doubted, whether Bishops in Communion with her have mission at all; but, in fact, there were none. It was not until 1790, after the complete organization of the American Church, that the Pope undertook, by virtue of his usurped authority, to erect the whole of the United States into one diocese, the see of which he fixed in Baltimore. In August of that year, Dr. John Carrol was consecrated the first Bishop of Baltimore, and, in December, he arrived in his pretended diocese.[1]

[1] BRENT. Biographical Sketch of the Most Reverend John Carrol. Baltimore, 1843, p. 113.

Q. xxviii. But were there not Methodist Bishops in the country, who had, or claimed jurisdiction?

A. There were two persons connected with the Methodist society who called themselves Bishops;

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but they had, as such, neither orders nor mission; and one of them, in fact, no orders at all. Dr. Coke, one of these persons, was a presbyter of the Church of England, who had permitted himself to be ordained "a superintendent," by the Rev. John Wesley, another presbyter of that Church. Mr. Asbury, the other of these pretended Bishops, had no orders, but what he had received from his colleague, by whom he had been ordained deacon and elder, and consecrated Bishop.

[1] WESLEY. Letters of Orders to Coke. To all to whom these presents shall come, John Wesley, late fellow of Lincoln College, in Oxford, presbyter of the Church of England, sendeth greeting:

Whereas, many of the people in the southern provinces of North America, who desire to continue under my care, and still adhere to the doctrine and discipline of the Church of England, are greatly distressed for want of ministers to administer the Sacraments of Baptism and the Lord's Supper, according to the usage of the same Church; and, whereas, there does not appear to be any other way of supplying them with ministers—

Know all men, that I, *John Wesley*, think myself to be providentially called, at this time, to set apart some persons for the work of the ministry, in America. And, therefore, under the protection of Almighty God, and with a single eye to his glory, I have this day set apart as a superintendent, by the imposition of my hands, and prayer, (being assisted by other ordained ministers,) Thomas Coke, doctor of civil law, a presbyter of the Church of England, and a man whom I judge to be well qualified for that great work. And I do hereby recommend him to all whom it may concern, as a fit person to preside over the flock of Christ. In testimony whereof, I have hereunto set my hand and seal, this second day of September, in the year of our Lord, one thousand seven hundred and eighty-four.

JOHN WESLEY.

Q. xxix. Is there any other objection, which is taken to the mission of the American Bishops?

A. The Romanists pretend that they can have no mission; because they are heretics and schis-

matics, and also, because they have received no mission or jurisdiction from the Pope; whom they assert to be the sole source of both.

Q. xxx. What answer do you give to these objections?

A. To the first, we say, that the American Church is not heretical, since she receives the Nicene Creed; which was declared by the General Councils to be the faith. To the second, we say, that she is not schismatical, since she has never separated from, or refused communion with, any pure Church. Nay, she has never even separated from the Church of Rome, which is herself schismatical, by the very act of refusing communion with the English and American Churches upon frivolous and, in fact, sinful grounds. As to the third, we say, that the Pope is not the source of mission or jurisdiction; that, in fact, he becomes a schismatic, by setting up that unfounded claim, and refusing communion with those who do not acknowledge it.

Q. xxxi. What pretence is there for this claim of the Pope?

A. It is part of what is called the Papal supremacy, and rests on the notion that the Pope, as Bishop of Rome, is the successor of St. Peter, who, the Romanists say, had supreme authority given him in the Church, so that the other Apostles derived their mission and authority through him.

Q. xxxii. What is it necessary that they should establish to make out this claim?

A. Four things. First, that St. Peter had such a supremacy among the Apostles, that they and all other Bishops derive their mission and authority through him. Second, that it was intended that St. Peter should have successors in this office or supremacy. Third, that St. Peter was Bishop of Rome. Fourth, that the supremacy was so united

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to the bishopric of Rome that his successor in one office is his successor in the other.

Q. xxxiii. Had St. Peter any such supremacy?

A. No; the Romanists pretend to ground the notion on sundry passages of Holy Scripture; such as those in which our Saviour directs St. Peter to strengthen his brethren, and to feed His sheep, or which mention our Lord's teaching the people out of Peter's boat, and some others of a similar character. But the obvious meaning of all these texts is not to their purpose, because it has no relation to the right which they assert. They are, in fact, only able to wrest them to their purpose by reading them in the light of their interpretation of a single text, which is the only foundation of the claim. That text is, "I say also unto thee, That thou art Peter, and upon this rock I will build my Church: and the gates of hell shall not prevail against it. And, I will give unto thee, the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." This text would certainly bear the interpretation the Romanists put upon it, were there any evidence that it had been so interpreted at the time. But, unfortunately for them, the evidence is all the other way.

Matt. xvi. 18, 19.

Q. xxxiv. Can you show from Scripture, that the text, which you have just cited, did not give St. Peter such a supremacy, that all Bishops must derive the mission and authority from him?

A. Yes. These words are only a promise of a future gift; and in a subsequent passage, in the same Gospel, the same promise was renewed to all the Apostles equally. On that occasion, our Blessed Lord, after directing that he who will not hear the Church shall be regarded as a heathen and a publican, added these words, "Verily, verily,

Matt. xviii. 18.

I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven." But both these promises were fulfilled together, when our Saviour gave, not only to St. Peter, but to all the Apostles jointly, their Commission, in words of present grant, and of signification the most extensive that can be conceived: "As my Father hath sent Me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained." Again; He also spoke equally to them all, when He said, "All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen." It seems perfectly clear, from these passages, that all the Apostles received both their mission and orders directly from our Blessed Saviour himself, and not through St. Peter; a fact which entirely overthrows the Romish explanation of their favourite text. Moreover, there is no instance in the whole of the New Testament of any one Bishop deriving his jurisdiction through St. Peter; although it appears by the sacred volume, that Timothy and Titus derived theirs through St. Paul. Ecclesiastical history tells us of Bishops of Rome placed by St. Peter, but even in this St. Paul appears to have acted with him. But if he had not, and St. Peter had commissioned some Bishops alone, that is no more than is known to have been done by the other Apostles, especially St. Paul and St. John, who certainly derived neither their orders nor their mission from St. Peter.

John x 22, 23.

Matt. xxviii. 18, 19, 20.

Gal. i. 1. and ii. 6. Matt. xxviii. John xx.

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Q. xxxv. Had St. Peter any successors peculiarly his, and in an office different from that held by the other Apostles?

A. St. Peter does not appear to have held any office different from the other Apostles, or to have differed from them at all, except in a primacy of honor, in virtue of which he is always named first in the list, and which was in its nature, strictly personal. He could, therefore, have had no successors in an office which he never held. It is remarkable, too, that all the texts on which the Romanists rely for the supremacy of St. Peter, have some special relation to his person; and in none of them is any mention made of successors, or of perpetuity, while our Blessed Lord expressly promised to be with the whole body of the Apostles until the end of the world, which implied that in the office, which they held jointly and equally, they were to have successors until the end of the world.

Q. xxxvi. Was St. Peter Bishop of Rome?[1]

A. There is no Scriptural evidence that St. Peter was at Rome; and he certainly did not go there until after St. Paul. There is, however, sufficient evidence in ancient authors, that he was at Rome and suffered martyrdom there; but it is not certain that he was ever Bishop of Rome. On the contrary, some of the old Ecclesiastical writers tell us, that he himself consecrated no less than three Bishops of Rome, whose names are all included in the lists of the Popes. Now only one of these can have been, in any proper sense, a successor of St. Peter, unless we suppose, without evidence, that St. Peter was Bishop of Rome, and resigned that office during his lifetime. If he did so, he either retained his supposed supremacy or he did not; if he did, then the supremacy is not annexed to the see of Rome; and he who was in that see at the death of St. Peter, had no more claim to it

than any other Bishop; and so of all his successors. If St. Peter resigned his supremacy, it is strange that no mention is any where made of so remarkable an event, as one which subjected the whole College of Apostles, including their *Prince*, to a new Primate who had never seen the Lord.

[1] BARROW. Treatise on the Pope's Supremacy. Supposition II. Sect. 7 and 8. If it be objected, that the Fathers commonly do call Bishops successors of the Apostles; to assail that objection we may consider, that, whereas the Apostolical office virtually did contain the functions of teaching and ruling God's people; the which, for preservation of Christian doctrine, and edification of the Church, were requisite to be continued perpetually, in ordinary standing offices; these, indeed, were derived from the Apostles, not properly in the way of succession, as by universal propagation, but by ordination, imparting all the power needful for such offices, which, therefore, were exercised by persons during the Apostles' lives, concurrently, or in subordination to them, even as a dictator, at Rome, might create inferior magistrates, who derived from him, but not as his successors; for, as Bellarmine himself telleth us, there can be no proper succession but in respect of one preceding; but Apostles and Bishops were together in the Church.

The Fathers, therefore, so in a large sense call all Bishops successors of the Apostles; not meaning that any one of them did succeed unto the whole Apostolical office, but that each did receive his power from some one (immediately or mediately) whom some Apostle did constitute Bishop, vesting him with Apostolic authority, to feed the particular flock committed to him, by way of ordinary charge; according to the sayings of that Apostolical person, Clemens Romanus: "The Apostles preaching in regions and cities, did constitute their first converts, having approved them by the Spirit, for Bishops and deacons, of those who should afterwards believe, and having constituted the aforesaid (Bishops and deacons) they, withal, gave them further charge, that if they should die, other approved men, successively, should receive their office; thus did the Bishops supply the room of the Apostles, each in guiding his particular charge, all of them together, by mutual aid conspiring to govern the whole body of the Church."

In which regard it may be said, that not one single Bishop, but all Bishops together, throughout the whole Church, do succeed St. Peter; for that all of them in union

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together, have a universal sovereign authority, commensurate to an Apostle.

Q. xxxvii. Is it certain that St. Peter consecrated the three first Bishops of Rome?

A. No. Eusebius says that Linus, the first of them, obtained the Episcopate after the martyrdom of St. Peter and St. Paul, and that he held it twelve years, and transferred it to Annencletus, in the second year of the reign of Titus. If his account be correct, there must have been an interval between the death of St. Peter and the consecration of Linus of several months. But, notwithstanding Eusebius, the prevailing opinion is, that St. Peter consecrated three Bishops of Rome.

Q. xxxviii. What is the authority for the belief that St. Peter consecrated the early Bishops of Rome?

A. Irenæus and Tertullian, who both lived in the second century, near two hundred years before Eusebius, and St. Clement, himself the third Bishop of Rome, as reported by Ruffinus.[1]

[1] BARROW. Treatise of the Pope's Supremacy. Supposition IV. Sect. 1. Ecclesiastical writers do affirm, that St. Peter (either alone or together with St. Paul) did constitute other Bishops of Rome; wherefore, St. Peter was never Bishop, or did not continue Bishop there.

Irenæus saith, that "the Apostles founding and rearing that Church, delivered the Episcopal office into the hands of Linus:" if so, how did they retain it in their own hands, or persons; could they give and have?

Tertullian saith, that St. Peter did ordain Clement. IBID. sect. 5. It is reasonable to understand those of the ancients, who call Peter, Bishop of Rome, and Rome the place, the chair, the see of St. Peter; as meaning that he was Bishop or superintendent of that Church, in a large sense, because he did found the Church by converting men to the Christian faith; because he did, in virtue both of his Apostolical office, and his special parental relation to that Church, maintain a particular inspection over it, when he was there; which notion is not new; for, of old, Ruffinus affirmeth that he had it not from his own invention, but from tradition of others:

"Some, saith he, inquire how, seeing Linus and Cletus were Bishops of the city of Rome before Clement, Clement himself, writing to James, could say, that the see was delivered to him by Peter; whereof, this reason has been given us; viz., that Linus and Cletus were, indeed, Bishops of Rome before Clement, but Peter being yet living; viz., that they might take the Episcopal charge, but he fulfilled the office of the Apostleship."

Q. xxxix. Supposing St. Peter to have been Bishop of Rome, and to have been the fountain of mission and jurisdiction, what evidence is there that the Bishops of Rome are his successors in the office of dispenser of mission and jurisdiction?

A. There is none. For many centuries no such claim was made by the Bishops of Rome, and the existence of such a right would be inconsistent with the general course of history, and with the canons of the General Councils of which notice has already been taken.

See pt. ii. ch. viii. Bis.

Q. xl. The remarks which you have made on the mission and jurisdiction of the American Bishops, appear to apply more particularly to those Bishops whose dioceses lie within the original territory of the United States. Do they also apply to the territories acquired since 1783?

A. Not fully. Lousiana, Florida, Texas, California, and New Mexico, were all acquired from nations in communion with the Church of Rome. Much of the territory included in them was within the dioceses of Romish Bishops. Some portions of it were not so included; other portions, although nominally included in some diocese, were really uninhabited wildernesses, which have been colonized from the older portions of the United States, by persons who did not acknowledge the jurisdiction of the Romish Bishops, and over whom no jurisdiction was practically enforced. To these two classes of places, the principle which we have laid

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down, seems to apply. But there remain places in which the title of American Bishops to jurisdiction must depend upon the schismatic character of the Romish Church.

Q. xli. How is that Church schismatic?

A. We are not now speaking of that formal schism, which consists in setting altar against altar within the same diocese, but of that virtual schism by which a diocese may cut itself off from the communion of the Catholic Church, as the Donatists did. The Donatists were orthodox in the faith, but they were schismatics, because they refused communion with the true Catholics, on account of that which the Donatists accounted laxity of discipline. The Romanists refuse communion with all Churches which do not acknowledge the pretended universal jurisdiction of the Bishop of Rome. They are, therefore, precisely in the condition of the Donatists,[1] within whose dioceses, the Catholic Church never hesitated to send Bishops.[2] Moreover, the services of the Church being celebrated in a tongue "not understanded of the people," are unprofitable, and she offers only a mutilated Sacrament of the Lord's Supper, concerning which it may be doubted, whether it is a Sacrament at all. Certainly, it is not "duly ministered according to Christ's ordinance, in all those things that, of necessity, are requisite unto the same." Besides, in this Sacrament, she professes to reiterate the one great sacrifice, and to offer a direct and original propitiation for sin. Lastly, both her Sacramental and other services are complicated with idolatrous addresses to the Blessed Virgin and other saints. For all these reasons it is impossible that her services can be joined in by true Catholics. Yet she, formally or virtually, refuses communion on any other terms. She is thus clearly schismatic on several grounds. True Ca-

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tholics, therefore, may, and in fact must, hold their separate assemblies in places which are within the dioceses of Romish Bishops, or what would be their dioceses, did not their schism destroy their mission and jurisdiction. They must have, therefore, priests of their own, who must be under the authority of Bishops, who will be the true Bishops of the country.

[1] HOOK. Ecclesiastical Biography. Life of Pope Gregory the Great. The Bishop of Constantinople was at this time distinguished in the East by the title of œcumenical or universal patriarch; and Gregory found that he had so styled himself, over and over again, in a judgment which he had lately given against a presbyter arraigned of heresy, and which, at the request of Gregory, he had transmitted to Rome. At this Gregory took the alarm, and forgetting all other cares, as if the Church, the faith, the Christian religion, were in imminent danger; he despatched, in great haste, a messenger, with letters to Sabinianus, his nuncio at Constantinople, charging him, as he tendered the liberty wherewith Christ has made us free, to use his utmost endeavours with the emperor, with the empress, and, above all, with the Bishop himself, his beloved brother, to divert him from ever using the proud the profane, the anti-Christian title of universal Bishop, which he had assumed, in the pride of his heart, to the great debasement of the whole Episcopal order. The nuncio in compliance with his orders, left nothing unattempted, which he thought could make any impression on the patriarch, assuring him, that unless he relinquished the odious title, which had given so great offence to Gregory, he would find in him a formidable antagonist, not to say, an irreconcilable enemy. But the patriarch was not a man to be easily frightened; and, therefore, told the nuncio, that, indeed, he was sorry his most holy brother of Rome should have taken any umbrage at so inoffensive a title, since he could have no just reason to take any; but as it had been bestowed, and bestowed by so great a council, not on him alone, but on him and his successors, it was not in his power to resign it, nor would his successors stand to his resignation, if he should. As for the emperor and the empress, they declared that they would be in no way concerned in that affair. However, the emperor wrote on this occasion, to Gregory, but it was only to exhort him to live in peace with the Bishop of the imperial city, lest a misun-

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derstanding between them, in particular, should be attended with a general misunderstanding between the East and the West.

Gregory received, at the same time, the emperor's letter and an answer from his nuncio, informing him that he had by no means been able to prevail on the patriarch to quit his new title, and that he seemed disposed to maintain it at all events. Gregory was greatly concerned at the obstinacy of the patriarch, as he styled it; but more to find that the emperor had at all interfered in the quarrel. He, therefore, wrote again without loss of time to his nuncio, ordering him to renew his remonstrances with the patriarch, and if he still found him inflexible, to separate himself from his communion, that the see of Peter might not seem to connive at his pride and ambition. As to his living in peace with his most holy brother and colleague, agreeably to the desire of the emperor, he declares that he has nothing more at heart; and that would his most serene lord only oblige his beloved brother, as in justice he ought, to renounce his new title, he would have, thereby, the merit of establishing a lasting peace between the two sees, and preventing the evils which he seemed to apprehend from their disagreement. He closes his letter with the following remarkable words: "It is very hard that, after we have parted with our silver, our gold, our slaves, and even our garments, for the public welfare, we should be obliged to part with our faith too; for to agree to that impious title, is parting with our faith;" so that the title of universal Bishop was, according to Gregory, heretical in itself; and, in his opinion, none could either assume it, or acknowledge it in another, without apostatizing from the faith. Sabinianus, the Pope's nuncio, communicated to the patriarch the contents of this letter as soon as he received it. But the patriarch was so far from yielding, that, on the contrary, he loudly complained of Gregory for thus opposing, with so much warmth, a title which none but himself thought, or could think, in the least derogatory to the authority of any other Bishop or patriarch. Hereupon, the nuncio, pursuant to the express order of Gregory, renounced his communion.

Gregory, finding that all the endeavours of his nuncio proved unsuccessful, resolved to write no more to him, but immediately to the patriarch himself; he said, he had hitherto declined, least he should be obliged to find fault with a man, of whose sanctity and virtue he had ever entertained the highest opinion. He wrote to him, accordingly, a long letter, loading the title of universal patriarch, or Bishop, with all the names of reproach and

ignominy he could think of; calling it vain, ambitious, profane, impious, execrable, anti-Christian, blasphemous, infernal, diabolical; and applying to him that assumed it, what was said by the prophet Isaiah of Lucifer, "Whom do you imitate," says he, "in assuming that arrogant title? Whom but he who, swelled with pride, exalted himself above so many legions of angels, his equals, that he might be subject to none, and all might be subject to him?" It was, then, in the opinion of Gregory, imitating Lucifer, for any Bishop to exalt himself above his brethren, and to pretend that all other Bishops were subject to him, himself being subject to none. And has not this been, for many ages, the avowed pretention and claim of the Popes? "We declare, say, define, and pronounce it to be of necessity to salvation for every human creature to be subject to the Roman pontiff," is a decree issued by Boniface VIII., four hundred and fifty years ago. "The Apostle Peter," continues Gregory, "was the first member of the universal Church. As for Paul, Andrew, and John, they were the heads of particular congregations; but all were members of the Church under one head, and none would ever be called universal." The meaning of Gregory is obvious; viz., that the Apostles themselves, though heads of particular congregations or Churches, were, nevertheless, members of the Church universal, and none of them ever pretended to be the head of the whole Church, or to have power and authority over the whole Church, that being peculiar to Christ alone. This agrees with what he had said before, addressing himself to the patriarch; viz., "If none of the Apostles would be called universal, what will you answer on the last day to Christ, the head of the Church universal? You, who, by arrogating that name, strive to subject all his members to yourself?" For it was not the bare title of universal Bishop that thus alarmed Gregory, but the universal power and authority which he apprehended his rival aimed at in assuming that title. Gregory adds: "But this is the time which Christ Himself foretold; the earth is now laid waste and destroyed with the plague and the sword; all things that have been predicted are now accomplished; the king of pride, that is antichrist, is at hand; and, what I dread to say, an army of priests is ready to receive him; for they who were chosen to point out to others the way of humility and meekness, are themselves now become the slaves of pride and ambition." Here Gregory treats the Bishop of Constantinople as the forerunner of antichrist, for taking upon him the title of universal Bishop, which he pretends to have been rejected by one of his predecessors, though offered to him, and in him,

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to all the Bishops of the Apostolic see, by no less a council than that of Chalcedon. But he was therein certainly mistaken.

Gregory wrote at the same time to the emperor, and the empress Constantina, inveighing, throughout both letters, against his most holy brother, (for so he styled him,) as one who strove by a most wicked attempt to enthral the whole Church, as one equal in pride to Lucifer himself, as the forerunner of antichrist, &c., repeating here what he had written to the patriarch himself. He begs the emperor, in the name of St. Peter, to control, by his authority, the unbounded ambition of a man, who, not satisfied with being Bishop, affected to be called sole Bishop of the Catholic Church. It was, therefore, according to Gregory's way of reasoning, the same thing to be called universal Bishop, and sole Bishop. He alleges several reasons to convince the emperor, that, in the Church, there can be no universal Bishop; and the following among the rest: "If there were a universal Bishop, and he should err, the universal Church would err with him:" which was evidently supposing every Bishop, even a universal Bishop, to be capable of erring.—Vol. V. pp. 395–399.

[2] BINGHAM. Antiquities of the Christian Church. Book II. Chap. xii. § 3. During the time of the schism of the Donatists, many new bishopries were erected in very small towns in Africa; as appears from the Acts of the Collation of Carthage, where the Catholics and the Donatists mutually charge each other with this practice; that they divided single Bishoprics sometimes into three or four, and made Bishops in country towns and villages to augment the numbers of their parties. Thus, in one place, we find Petilian, the Donatist, complaining that the Catholics had made four Bishops in the diocese of Januarius, a Donatist, to outdo them with numbers. And, in another place, Alypius, the Catholic, orders it to be entered upon record, that a great many Donatist Bishops, there mentioned, were not ordained in cities but only in country towns or villages. To which Petilian replies, that the Catholics did the same; ordaining Bishops in country towns, and sometimes in such places where they had no people: his meaning is, that in those places all the people were turned Donatists, and for that very reason the Catholic Bishops thought themselves obliged to divide their dioceses, and ordain new Bishops in small towns; that they might outdo the Donatists, both in number and zeal, and more effectually labour in reducing the straying people back again to their ancient communion with the Catholic Church.

CHAPTER IV.

OF THE INTERNAL CONSTITUTION OF THE AMERICAN CHURCH.

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Q. i. UPON what principles is the internal constitution of the American Church founded?

A. It is founded upon two great principles. One of these is of Divine origin; that the power of ordination and the chief government of the Church are vested in Bishops. The other is of human origin; that the power of the Bishops must be checked by that of the Clergy and laity.

Q. ii. How is the first of those principles applied?

A. By placing each diocese under the care of a Bishop who has the exclusive power of ordination, and the chief judicial authority of the diocese, with the rights of visitation and inspection. In the united Church it is applied in uniting all the Bishops into one body, which is a co-ordinate branch of the General Convention; without whose assent no action of that body is binding.

Q. iii. How is the second principle applied?

A. By placing on each diocese a standing committee, consisting sometimes of clergymen only, and sometimes of clergymen and laymen, but always elected by the votes of the Clergy and laity, without whose assent the Bishop is prohibited from ordaining, and who constitute generally his council of advice. It is further applied by limiting the exercise of the judicial functions of the Bishop, so that they cannot be exercised without the concurrence of presbyters; to whom a portion of judicial authority is given, sometimes as assessors to the Bishop, some-

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times as a court whose action is a condition precedent to his. In the legislative department all authority is, in each diocese, committed to a mixed convention of Clergy and laity. In the United Church, the same principle is applied by placing in the General Convention, a House of Clerical and Lay Deputies, co-ordinate to the House of Bishops, without whose assent no action of that body is binding.

Q. iv. How are the relative rights of the Clergy and laity secured?

A. By giving to each a negative upon the other in all legislative action, whether in the General or the Diocesan Conventions. The mode of doing so is, that a small number of persons are authorized to call for a vote by orders. The clerical and lay members of the body then vote separately, and unless a majority of the two concur nothing is done. In the election of a Bishop, a matter which is entirely committed to the regulation of each Diocesan Convention, the general, if not universal, practice is for the Clergy to nominate a candidate whom the laity either reject or confirm.

Q. v. How are the rights of individual dioceses secured?

A. By giving them, in the House of Clerical and Lay Deputies, an equal representation; and by authorizing each diocese to call for a vote by dioceses: when the voice of each is equal, whether the number of its deputies present be large or small.

Q. vi. Upon what principle is this done?

A. Upon several. In the ancient Church, the diocese seems to have been considered as the unit, and accordingly, in all councils, the votes of all Bishops who only at that time voted in councils were equal. Again, the American Church is a union of dioceses, not of individuals. Moreover, looking at the subject in the light of expediency, it is not considered right that a large diocese should

attain such a position, as, by its large representation, virtually to govern the whole Church.

Q. vii. What are the boundaries between the authority of the General Convention and that of the Diocesan Conventions?

A. They are not well ascertained, further than that the General Convention shall have exclusive authority in matters relating to the Prayer Book and to the trial of Bishops, the Diocesan Conventions in matters relating to the election of Bishops, and the trial of presbyters and deacons. In other matters, the practice has been for each to legislate on any subject, not expressly allotted to the other, which might seem to require attention. So long as the canons of the two bodies can stand together, both classes are respected. What would be the result in case of collision, or by what rules such a case would be decided, it is impossible to say, since nothing of the kind has yet occurred.

CHAPTER V.

OF THE RELATION OF CHURCH AND STATE.

Q. i. WHAT are the relations of the Church and the State in the United States?

A. They are entirely independent of each other.

Q. ii. What do you mean by independent?

A. That each society has a right to regulate its concerns without reference to the will of the other.

Q. iii. But has it not been said, that, in a Christian country, Church and State are two names

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for one society, because both are composed of the same members?

A. It has been so said; but it is not true. In the first place, the two societies are not composed of the same members theoretically. In the second place, they are not composed of the same members practically. In the third place, if they were composed of the same members, that would not make them one society.

Q. iv. Why are they not composed of the same members theoretically?

A. Because there are in every State unbaptized children, and even adults, who are not members of the Church, and excommunicated persons who are hardly such. On the other hand, the Church in every nation is a part of the Church Catholic; and every member of that Church is, for the time, a member of that branch of it within whose bounds he may at any time be found; although he may be an alien, or even an enemy to the State within whose territory it is placed.

Q. v. How are they not practically composed of the same members?

A. Because there are, in every nation, numbers of persons who have, at most, a nominal but unpractical connexion with the Church. Besides in every country in which any freedom of opinion is allowed, there will be many open dissenters from the Church.

Q. vi. Have any experiments been made to bring about an actual existence of identity between the members of the Church and those of the State?

A. Yes; and in three different modes. One, that of compelling, by persecution, all persons to unite themselves with the Church. In Spain, Portugal, and Italy, this course has been successful, so far as externals are concerned. The Puritans of New England took a second mode by confining

the rights of citizenship to those persons who were nominal members of that which they were pleased to call the Church. But the experiment failed, although the aid of the first mode was called in, not very sparingly. The third mode is, that which the English government is now adopting; it is that which is called comprehension, and consists in compelling the Church to modify her doctrines, so as to comprehend all the opinions which are entertained by any member of the State.

Q. vii. What are the objections to the first of those modes?

A. There are several. It degrades the Church as a body, by making her use the civil sword for the purpose of persecution; it introduces the State into a position for which she is not fit, that of a judge of doctrines; it injures both, by making hypocrites; persons to save their lives profess union with the Church, while they are, in secret, her bitter enemies. The result of the whole is a general looseness of morals.

Q. viii. What are the objections to the second mode?

A. The same as to the first; with the additional one, that it has never been found to succeed. The coercion not being stringent enough to make men hypocritical members of the Church, makes them bitter enemies to both the Church and the State; and the whole terminates in the overthrow of the system.

Q. ix. What are the objections to the third mode?

A. It makes the State virtually the judge of doctrine; or, more accurately speaking, it involves a denial that there is such a thing as objective truth, and thus deposes the Church from her "authority in controversies of faith." Moreover, it deprives her of the power of exercising discipline, without

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the consent of the State; for if the State is to lose a citizen by excommunication, she will claim a right to be consulted about excommunication.

Q. x. Can you briefly state an objection which applies to all three modes?

A. Yes. They all involve the idea of tyranny over men's consciences. The two first, over the consciences of those without the Church; the last, over those of the members of the Church.

Q. xi. Suppose that, by any of these modes, or by any other, it were brought about, that all the inhabitants of the territory of some particular nation were members both of the Church and of the State; would it follow that the Church and State were one society?

A. It would not. The Church in a particular nation is only a branch of the Church Catholic; which is one entire society, extending far beyond the bounds of any particular nation, and including many persons who are not members of the State. Consequently the members of the State in a particular nation, can never be the same with the members of the Church.

Q. xii. Is that your only reason for saying that, in the supposed state of things, the Church and State would not be one society?

A. No. For a society is one, not only by the identity of its members, but by the identity of its objects, its organization and its officers. The objects of the Church and State are different. That of the Church is to promote the eternal salvation of all men, as well those who are not as those who are her members. That of the State is to promote the temporal welfare of her own members. Their organizations are different. That of the Church being, in some degree, of Divine appointment, and therefore, immutable, cannot be accommodated to promote the objects of the State without any refe-

rence to which it was originated. That of the State is developed from time to time by circumstances in conformity with the exigencies of the time and place. Each is adapted to its particular purpose, which is the carrying on the business of the society to which it belongs, with reference to the object of that society. Hence it has never happened, and never will happen, that in any country, the organizations of the two societies are the same. Lastly, the officers of the two societies must, for the most part, be different men; because the qualities which fit a man for office in one of the societies, are very apt to unfit him for it in the other; and because the duties of the two sets of officers are both so extensive and engrossing, as to occupy the whole man, and leave him no time to attend to the duties belonging to the other class.

Q. xiii. What approach has been made, in the United States, towards an identity of the members of the Church with those of the State?

A. In the United States, the members of the Church are a small minority of the citizens, so that the whole theory is utterly inapplicable to our condition, even if it were true. Moreover, the State, happily, repudiates the notion of any identity or union between Church and State, as heartily as the Church.

Q. xiv. You distinguish between identity and union; do you refer to any theory of Church and State, other than that which we have been discussing?

A. I refer to what is called the alliance of Church and State.

Q. xv. Explain?

A. The alliance of Church and State proceeds upon the theory, that they are two distinct societies; which have entered into an agreement to

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aid each other in the performance of their respective duties.

Q. xvi. How can the State aid the Church in the performance of her duties?

A. The State is supposed to aid the Church in several ways. For instance, by providing for the support of the Clergy, and for defraying other expenses incidental to the duties of the Church, as those connected with public worship, or religious education. The State also sometimes attempts to aid the Church, by adding the terrors of civil disabilities and temporal penalties to the censures of the Church. The state also aids the Church, by protecting her in the enjoyment of her property, and by defending her public assemblies from violent or indecent disturbance.

Q. xvii. How does the Church aid the State in the performance of its duties?

A. By promoting, as true religion always will, the temporal welfare of all who embrace it; by enforcing the duties of peace and civil obedience, and by drawing down the blessing of Almighty God, upon the communities within which it flourishes.

Q. xviii. What are the objections to such an alliance?

A. They are many. Thus, the Church has no right to receive contributions forced from unwilling unbelievers by the terrors of the law, in order to relieve her believing members from their sacred obligation of contributing towards carrying on the warfare of the Lord against the world and the devil: a duty which they ought to regard, as it really is, a very high privilege.

The temporal disabilities and penalties added to Church censures are, in fact, inconsistent with the true nature of such censures, which ought to be addressed to the religious feeling only, and with

the tests by which the ancient Church tried the sincerity of penitents. Such penalties or disabilities furnish a temporal motive to affect an unreal penitence; while the object of the ancient Church always was, by making the price of the return to Church privileges disagreeable and difficult, to try the strength of the religious desires of penitents for such privileges, against temporal inconveniences and humiliations.

The protection of the property and the assemblies of the Church, is a duty which the State owes to the members of the Church, as she does similar duties to all her subjects, as they are such; and it can, therefore, furnish no basis, no consideration, as the lawyers say, for any bargain in which the State can exact any thing from the Church in exchange for such protection. On the other hand, the Church can exact nothing of the State, for the performance of her part of the supposed contract, because it is all no more than her simple duty independent of any contract.

Q. xix. What have been found to be the consequences of such alliances?

A. The State, in consideration of the provision for the expenses of the Church, claims a right of naming the individual clergymen who are to be the recipients of her bounty; and, finally, that of making such appointments independently of the negative which it is the duty of the Church to retain upon all such appointments; because, without it, she can have no sufficient security for the faith or morals of her ministers. The State having once obtained this power, will not fail to use it for her own benefit, or even for that of the individuals who may from time to time wield her powers, without regard to the interests of the Church.

Under pretence that she is bound to enforce the censures of the Church, she assumes the right to decide who are proper subjects of those censures,

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and thus, indirectly, to decide what are the doctrines of the Church. Hence, it has never occurred, where such a union existed between the Church and the State, that the former was not cruelly oppressed by the latter.

Q. xx. But is it not the duty of the State to recognise the true Church?

A. It is the duty of the State, as it is the duty of each individual who is a member of the State, to recognise the true Church; because it is his duty to believe in, and obey the Divine Revelation. But that is a duty which is between each individual and Almighty God, or at most, between each individual and the Church. It is just as much the duty of every individual, that his recognition should be sincere and unforced, as that it should be made. Every step, then, taken by the State, beyond simple recognition, is a violation of the true principles of the Church. Nor can a simple recognition take place, unless it is a true and real one, made heartily and sincerely, because the State itself, that is, the people of the State, do sincerely and heartily believe in the existence and doctrines of the true Church. Unless such a recognition can be so made, it must be deferred until the component parts of the State, in their individual capacities, are brought over to a different mind. Until then, the want of such a recognition by the State is to be excused by invincible ignorance; just as the want of such a recognition is excused in the case of the individuals. In other words, the recognition of the Church by the State is only a public and united expression of her recognition by the individuals who compose the State. The possibility of making it, then, depends on the fact, of whether the individual recognitions, of which it is made up, really exist. The duty is, in other respects, precisely parallel to the individual duty, and the non-performance of it, is excusable

on similar grounds to those which excuse from the performance of the individual duty. Moreover, the duty, in both cases, is one for the neglect of which no man is accountable to any human authority.

Q. xxi. But have not the Church and State authority over the same matters? May not their decisions clash? In such a case, if they are independent of each other, who is to decide between them?

A. They have both jurisdiction over the same matters; but their jurisdictions are for different purposes, and rest on different foundations. The State judges of actions as they are, or are not, civil wrongs, and affect the temporal welfare of her citizens. The Church judges of them as they are, or are not, sins, and affect the consciences of the actor. If the matter be merely a temporal one, touching this world's goods, and its decisions clash, it is the duty of the Church to give way, so far as relates to the actual disposal of the property. But as relates to the conscience of the party, the Church has a right to insist on his conforming to her laws, and to enforce those laws by merely ecclesiastical censures; of which, if they carry no temporal disabilities with them, the State has no right to complain. The individual must then choose between his Church privileges, and the exercise of the power which he derives from the imperfection, misapplication, or perversion of the temporal laws.

Q. xxii. What are the actual relations between the Church and the State, in the United States?

A. The Church professes obedience for conscience sake to the civil "powers that be;" they, on their part, afford her protection of her assemblies for public worship from interruption, in common with those of all sects and religions, and also the

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protection of the property of the Church in her corporate capacity, to the same extent, in the same manner with other property.

Q. xxiii. Does the Church desire any thing else of the State?

A. The Church desires no exclusive privileges of the State. She desires that, in common with all sects and religions, her sons may have the power of associating themselves into corporations, or legalized associations, with perpetual succession, for the purpose of more conveniently holding the title to her houses of worship, and the other real estate which it may be necessary or convenient that she should hold in order to the carrying on her great work.

Q. xxiv. Why is that necessary?

A. Because the courts of law require that all real property should belong to some person or corporation. If church property be intrusted to an individual, it is liable in his hands, or those of his heirs, to be perverted from Church purposes, and will, moreover, be liable for his debts. There is in such a case no definite or ascertainable person or persons, whom the courts recognize as interested in the matter and entitled to interfere, and demand their aid in preventing such perversion. The difficulty can only be gotten over by giving a legal standing to some body of Churchmen, in whom the legal right to property may reside, and who will therefore be entitled to protect it in the courts.

Q. xxv. How are such corporations formed?

A. The right of forming corporations is regarded as belonging to the sovereign power. In Great Britain, it belongs to the Crown, the theoretical Sovereign; in the United States, it is exercised by the legislative bodies. This right, so far as concerns the Church, is exercised in two different modes. In some States it is necessary to apply to

the legislature for a special act of incorporation in each case. In others, power is given to a certain number of citizens to associate themselves into a voluntary corporation, with the usual privileges of a legal one, including that of holding property to a certain limited amount. Most of the States permit such associations for the purpose of maintaining public worship, to be formed in the easier mode; but in the case of corporations to hold property for the purposes of Church education, or for any Church purposes, other than the maintenance of public worship, the direct interference of the legislature must be sought.

Q. xxvi. Does the State do her duty to the Church in this matter?

A. The power of doing so belongs not to the General Government, but to what are technically called the States. Most of these do their duty in this matter. Virginia is distinguished by her obstinate refusal to permit the existence within her jurisdiction of any corporation for the maintenance of public worship. New York has attempted to monopolize education, and will no longer give the right of conferring academical degrees to any other institutions than the State University; which acknowledges no Church or creed, and will not extend the benefit of its degrees to those educated in any institution which does. There may be in other parts of the country some similar facts. They are evidences, wherever they exist, of a misguided hatred of religion, disguised as a morbid fear for religious liberty; against which it is, in fact, waging war. In general, however, the States are willing to do all that the Church ought to desire.

CHAPTER VI.

PART III. A SUPPLEMENTARY CHAPTER ON THE RELATIONS OF THE CHURCH OF ENGLAND TO THE STATE.

Q. i. ARE the relations of the Church and State the same in England, as in the United States?

A. No. In England there exists an alliance between Church and State, by means of which the Church is subjected to great evils.

Q. ii. What is the origin of that alliance?

A. From the time of Constantine, an alliance between Church and State has existed throughout Europe. The kings, as well of England as of other nations, were always desirous to make the most of it for their own temporal advantage; the clergy every where desired to check their encroachments. This led to a perpetual struggle between the governing powers of the nations and of the Churches. The Clergy of each nation being unable to sustain this struggle against the governing power of that nation, there was formed a kind of union among all the Clergy of Western Europe. Of this union, the Bishop of Rome, who, to the possession of the chief bishopric of the West, united the character of a temporal prince, was naturally the head. These circumstances gave rise to the papal power, and to many of the corruptions of Romanism. When, in the sixteenth century, a portion of the clergy of Europe opened their eyes upon the corruptions of the Church, they found that they could not get rid of them, without also getting rid of the papal power, by which they were sustained. To effect this object, they called in the aid of the tem-

poral powers, which were always hostile to the popes, and, as a protection against which their predecessors had built up that very papal power. The sovereigns in many places, readily answered to the call, and almost every where availed themselves of the circumstances of the times to extend their power over the Church.

Q. iii. What was the particular course of events in England?

A. Henry VIII., a profligate tyrant, was actuated in his dislike of the papal power, by private feelings as well as by the same interests which had impelled his predecessors in the same direction; but not by any dislike to the doctrinal corruptions of the Romanists, which, in fact, he held. He determined to throw off entirely the authority of the see of Rome. In this enterprise he was not willing to rely solely upon that portion of the English Clergy who were seeking a doctrinal reformation, and having it in his power, by a gross breach of faith, to force the whole body into his measures, he determined to do so. Before circumstances had induced him to declare against the Pope, he had thought it his interest that Cardinal Wolsey, his prime minister, should be invested with the character of papal legate, and it was done with his full consent. But during the struggle between the mediæval kings of England and the popes, a law had been made imposing heavy penalties on any clergyman who should recognise the authority of a papal legate, without a license from the crown. In the case of Wolsey, the form of the license had been omitted; the Clergy, however, recognised Wolsey's character, not apprehending any danger, since he was known to be the king's favourite, to have been appointed with his approbation, and his legatine character to be fully acknowledged at court. Indeed, it is quite probable that the

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great body of the Clergy did not know that a formal license had not issued under the great seal; of which emblem of authority Wolsey himself, in the character of Lord Chancellor, was the keeper. Henry, however, did not scruple to avail himself of this technical advantage, and threatened every clergyman in England with total ruin, unless the Convocation would acknowledge him to be the head of the Church in England. Notwithstanding their extremity, the Clergy refused to make such an acknowledgment, unless with the qualification, "so far as is permitted by the law of Christ." The king was obliged to accept their acknowledgment with this qualification, and content himself with the determination to interpret it his own way. Care was taken, in the act of Parliament accepting the submission, to make no mention of the qualification. Thus was annexed to the crown of England the title of "Head of the Church."

Q. iv. How long did that title continue?

A. During the reigns of Henry VIII. and his son Edward VI.; Mary, who reconciled herself to the Pope, formally renounced it; and Elizabeth did not resume it, nor has it been borne by any of her successors. A portion of the power which the title expressed, they have, however, always retained.

Q. v. How is that?

Q. Elizabeth, early in her reign, put forth certain injunctions, in which she undertook to explain the extent of her ecclesiastical authority, and thus vindicate the Church of England against the calumnies of the Romanists. The substance of these injunctions, touching this matter, was incorporated into the thirty-seventh article of the Church of England, where we read that "the Queen's majesty hath the chief power in this realm of England, and other her dominions, unto whom the chief government of all estates of this realm,

whether they be ecclesiastical or civil, in all causes doth appertain, and is not or ought to be subject to any foreign jurisdiction." Also, the same article, after expressly denying to the sovereign the ministry of the Word and Sacraments, goes on to assert that the Church only attributes to the sovereign, "that only prerogative which we see to have been given always to all godly princes in Holy Scriptures, by God himself, that they should rule all estates and degrees committed to them by God, whether they be ecclesiastical or temporal, and restrain, with the civil sword, the stubborn and evil doers."

Q. vi. Is there not some discrepancy between the two quotations which you have made?

A. Yes: The latter, which explains the foundation on which the royal supremacy rests, goes no further than to assert the right of the State to rule over all *persons* committed to its charge, and is really nothing more than a proper renunciation of the claims of the mediæval Clergy to be exempt from all civil jurisdiction; but in the other passage, an additional principle is artfully introduced, by the insertion of the words "in all causes," which really subjects the Church to the State.

Q. vii. How far is this subjection practically carried?

A. In order to understand that matter fully, it is necessary to understand how the Church of England is supported.

Q. viii. How is she supported?

A. The Clergy are supported by lands and tithes, or more properly speaking, corn rents. The tithes were a tenth part of the produce of the land. Their origin was this. The primitive Christians appropriated to God, for the support of His Church, one-tenth of their gains, which they offered at his altar. These offerings were applied to the pay-

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ment of all the expenses, of whatever nature, which were necessary for the maintenance and propagation of religion, within the diocese. When parishes were invented, and dioceses split up, a liberty was allowed to every man, who possessed an estate, and was willing to build a Church upon it, to appropriate the tithes of his estate, that is, the tenth part of its produce, to the support of the clergyman appointed to serve such Church, to whom the estate, the tithes of which were so appropriated, became a parish. The owner of the estate was also permitted to name the clergyman of the parish, subject to the approbation of the Bishop of the diocese. This change produced several effects; it withdrew from the common funds of the diocese the tithes thus appropriated to the priest of a particular parish; and it changed the character of the tithes themselves, from a voluntary offering of the cultivator of the land, to a permanent charge on the land itself, which the temporal law soon recognised and enforced. The lands of the Church were given to her by the ancient owners for the support of particular bishoprics or (other) offices. These lands and the tithes, which last are now changed into corn rents, constitute the support of the Clergy of the Church of England.

The other expenses of the Church, are met by what are called "Church rates;" that is, by an annual tax on the property in each parish, imposed by a vote at a meeting of rate payers.

Q. ix. Do the representatives of persons who built Churches, and set apart the tithes of their estates for the support of the parochial clergymen still retain, in England, the right of naming the minister of the Church which their respective ancestors built and endowed?

A. They do, and that right is vendible: it is known to the law of England as an advowson.

Moreover, the crown claims to be the founder of all Churches and ecclesiastical offices, which cannot be shown to have been founded by some one else, either directly or by the inference drawn from long possession or exercise of the advowson. By means of this claim, the crown has the nomination to a very large number of benefices, both dignities and parishes. In fact, the crown nominates to all the bishoprics, all the deaneries, about half the canonries, and one-tenth of the parishes. The nominations to the other benefices, are some in the hands of Bishops, some in those of other ecclesiastical persons, or corporations, some in those of lay corporations, the greater number in those of private men. But all are held by those who claim them as patrons, constituted such by the temporal law.

Q. x. Does the Church of England possess all the property which she once held?

A. No: a large proportion of the tithes was in papal times appropriated to the monasteries and other ecclesiastical corporations, who were to provide for the performance of the pastoral duties. At the Reformation, all the tithes belonging to the monks passed into the hands of the crown. Many of them were granted to laymen. These are rightly said to be *impropriated*. Others were given to Bishops or other dignitaries in exchange for lands of greater value than the tithes. Much land was also taken by the crown either by way of exchanges disadvantageous to the Church, or without any pretence of equivalent.

Q. xi. Does not the alliance between Church and State require that the State should protect the property of the Church?

A. Yes; but this article does not appear to have been well observed in England.

Q. xii. You said that it was necessary to know

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something of the mode of supporting the Church in England, to understand the manner in which the royal supremacy has been exercised. Can you now explain that matter?

A. Yes; the royal supremacy, like other parts of the royal authority, has passed into the hands of parliament, which has, under that pretence, assumed to itself a power of treating the property of the Church as its own, and has exercised that power in three very remarkable instances.

It has changed the boundaries and increased the number of the bishoprics, abolishing some and establishing others, and distributing the property of all at its pleasure.

It has abolished some of the other dignities, and diminished the income of others, appropriating their property to the support of the parochial ministers.

It has changed the whole, or nearly the whole, of the tithes into corn-rents, to the great advantage of the land-holders, at the expense of the tithe-holders.

Q. xiii. Were not these changes advantageous to the Church?

A. Perhaps some of them were; others certainly were not. But all were made without any consultation of the Church, and by a power external to her, and held by men of whom some were her enemies, and almost all indifferent to her.

Q. xiv. In what other modes is the royal supremacy exercised?

A. Chiefly in three. First, the determination of ecclesiastical causes in the last resort, by a court appointed by, and deriving its authority from the crown. Second, the power of convening, proroguing, and dissolving the convocation, or legislature of the Church of England, with the further power of preventing that body, when in

session, from proceeding to any action without the royal license. Third, the appointment of Bishops. All these powers are vested in the crown by divers acts of parliament, but are, as I suppose, only binding on the Church, by virtue of the royal supremacy to which she has assented.

Q. xv. Have these powers been abused?

A. Every one of them. The right of deciding ecclesiastical causes, in the last resort, including causes which involve questions of doctrine, is vested in a court of lawyers, the members of which, are not required to have even a nominal connexion with the Church. The Convocation has never been allowed to sit for the despatch of business since 1717. Bishops have been selected, in some instances at least, because they were known to hold latitudinarian doctrines, and to be obnoxious to the Church on that account.

Q. xvi. But when such selections are made, do not the existing Bishops refuse to consecrate?

A. No; the law has received an interpretation, which makes the nomination of the crown absolute in reality, although not in form, and subjects any Archbishop or Bishop who shall refuse to consecrate any person whom he shall be required by the crown, in legal form, to consecrate, to heavy penalties. No prelate has yet been found with courage enough to risk those penalties.

Q. xvii. What does the Church of England get in exchange for all these disadvantages?

A. First, the protection of her property, after the fashion which has been explained. Second, the Church rates, granted annually by the votes of assemblies, in which those who pay have a right to vote, whether they are Churchmen or not; and which, besides being wrong in principle, are a fruitful source of litigation, heart burning, and unpopularity. Third, the enforcement of her excommuni-

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cations by temporal penalties, which is also wrong in principle, and a serious disadvantage to her. Fourth, seats in the House of Lords for her Bishops, which is in itself but an equivocal benefit, and in practice leads to a positive evil by keeping the number of Bishops too small to perform their proper duties, and by occupying the time and attention of those which exist about temporal matters.

Q. xviii. Why then does not the Church of England withdraw from so unequal an alliance?

A. Because if she does she will no longer have the means of carrying on her work; since the State would not only withdraw the Church rates, as it would have a right to do, but would seize upon the Church property, including, perhaps, even the Church edifices themselves.

PART IV.

Rites and Ceremonies of the Church of England.

CHAPTER I.

ON THE RITES AND CEREMONIES OF THE CHURCH OF ENGLAND.

Q. 1. WHAT is meant by *Rites* and *Ceremonies?* CHAP. I.

A. By Rites are meant religious observances, ordained by competent Authority.

Q. 2. Why are they called *Rites?*

A. Because they are ῥητοὶ, i. e., *prescribed* or *ordered.*

Q. 3. What do you mean by *Ceremonies?*

A. Solemn and sacred observances.[1]

[1] Vossius, Etymol. Lat. p. 89, in v. Verisimilius longè Josephus Scaliger, qui censet *cerimonias* dici ab antiquo *cerus*, id est *sanctus*, unde in Saliari carmine *cerus, manus*, id est, *sanctus bonusque.* Ita à *cerus* erit *cerimonia*, ut à *sanctus sanctimonia*, à *castus castimonia.* Sunt et ejusdem generis *alimonia* et *querimonia.*

Q. 4. In the terms Rites and Ceremonies, as here used, do you include the two Christian *Sacraments?*

A. No. These two Sacraments were "ordained by CHRIST Himself;" but by Rites and Ceremonies, I here mean sacred and solemn observances appointed by lawful *human* authority.

Q. 5. What rules are to be observed by those who prescribe Rites and Ceremonies?

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A. That they appoint nothing inconsistent with the Apostolic injunctions, *Let all things be done decently and in order;* and, *Let all things be done to edifying*, and for the promotion of *the glory of God.* Hence. they must take care that the Rites which they ordain be reasonable and decorous and, as much as may be, in conformity with the ancient practice of the Universal Church; and that Ceremonies, which are *commandments of men*, be not taught for *doctrines*, and enjoined as necessary to salvation.[1]

1 Cor. xiv. 40. 26. Rom. xiv. 19. 1 Cor. x. 31.

Matt. xv. 9.

[1] HOOKER, III. VII. 1. IV. I. 3. V. VI. 2. V. XXX. 2. F. MASON, in Christian Institutes, iv. pp. 433–460.

Q. 6. Whence do we ascertain the Rites and Ceremonies of the CHURCH OF ENGLAND?

A. From the Tables and Rules prefixed to the Book of Common Prayer, and from the *Rubrics* of the same.

Q. 7. What is meant by a *Rubric?*

A. Properly, a law written in red letters (*rubris literis*,) as the titles of the Old Roman laws, and the ritual directions in the Prayer Book formerly were.

Q. 8. When were these Rubrics drawn up?

A. At the times of the promulgation of the Book of Common Prayer: in the reign of Edward VI. in 1549, 1550, 1552; in that of Queen Elizabeth in 1560; of King James I. in 1604; and at the Restoration of King Charles II. in 1661.

Q. 9. By whom were these Rubrics framed?

A. By Bishops and Presbyters of the Church.

Q. 10. Do you think yourself bound in conscience to observe them, where competent authority, or the necessity of the case, does not exempt you from the observance?

A. Certainly.

Q. xi. On what authority do the Rubrics in the American Church rest?

A. On that of the Church in Convention assembled, which ratified the American Prayer Book.[1]

[1] THE RATIFICATION OF THE BOOK OF COMMON PRAYER. *By the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United States of America, in Convention, this 16th day of October, in the year of our Lord one thousand seven hundred and eighty-nine.*

This Convention having in their present Session set forth *a Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies of the Church*, do hereby establish the said Book; and they declare it to be the Liturgy of this Church; and require that it be received as such by all the members of the same; and this Book shall be in use from and after the first day of October, in the year of our Lord one thousand seven hundred and ninety.

Q. 12. You have specified the authority by which these Rites are ordered: but, *in addition* to them, may not the Ministers and members of a particular Church adopt Ceremonies from *ancient* or *foreign* Churches; such Ceremonies having been appointed by those Churches, as edifying and decorous?

A. No; *no private person*,[1] lay or clerical, may introduce any thing into a Church, on his own authority; it is not *his* province, but it is exclusively the office of the particular Church to which he belongs to decree the Ceremonies to be observed by its Members; and whether such additional Ceremonies, as you have mentioned, be derived from ancient or from modern practice, they are equally innovations and usurpations of the authority of the Church, and their introduction is equally irregular and presumptuous. It is not less an act of pride and disobedience in an individual to *introduce* into a Church what is *not* ordered by lawful authority, than to *despise* what *is*.[2]

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[1] [English] Book of Common Prayer. Of Ceremonies. Although the keeping or omitting of a ceremony, in itself considered, is but a small thing, yet the wilful and contemptuous transgression and breaking of common order and discipline is no small offence before God. "Let all things be done among you," saith St. Paul, "in a seemly and due order;" the *appointment* of the which order pertaineth not *to private men;* therefore, *no man* ought to take in hand nor *presume to appoint or alter* any public or common order in Christ's Church, except he be lawfully called and authorized thereto.

[2] S. Aug. Regula ad Servos Dei, 3. (i. p. 1273.) Nolite cantare nisi quod *legitis* esse cantandum; quod autem ita scriptum est ut non cantetur, *non cantetur.*

Hooker, V. lxxi. 7. We had rather glorify and bless God for the fruit we daily behold reaped by such ordinances as His gracious Spirit enableth the ripe wisdom of this *National Church* to bring forth, than vainly boast of *our own peculiar and private inventions,* as if the skill of profitable regiment had left her *public habitation* to dwell in retired manner with some few men of our liking; we make not our childish appeals sometimes from our own to *foreign* Churches, sometimes from both unto Churches *ancienter* than both are; in effect always from all others to our own *selves;* but, as becometh them that follow, with all humility, the ways of peace, we honour, reverence, and obey in the very next degree unto God, the voice of the Church of God *wherein we live.*

CHAPTER II.

OBJECTIONS CONSIDERED.

Q. 1. But may it not be said that—as these Rites and Ceremonies are *indifferent* things,[1] and may vary in different Churches, and very reasonably and advantageously so,[2] and may be changed from time to time in the same Church—it is of

little importance whether we conform to them or no?

A. If this were so, there would be an end of all human authority.[4] Things *indifferent* are properly those concerning which Almighty God *has not spoken* by any law, either *for* them or *against:* and *indifference* (ἀδιαφορία) is the special character of the legitimate objects of *human* law, as distinguished from *divine;* τὸ νομικὸν δίκαιον is, that ὃ ἐξ ἀρχῆς οὐδὲν διαφέρει, ὅταν δὲ θῶνται, διαφέρει.[5] "In *mediis* rebus Lex posita est Obedientiæ." Thus the attitude of the body, and similar outward observances in Public Worship, may *in themselves* be matters of no *great moment;* (though even *natural Reason* tell us that certain states of the body are appropriate accompaniments and exponents of certain affections of the mind,[6] and tend to general edification;[7] and for the recommendation of certain attitudes in devotion we have the authority of *Scripture Example;* and in the Public Worship of a Church discrepancy is to be deprecated, and *Uniformity* is greatly to be desired, as tending to promote *Unity;* and further, though this or *that particular* ceremony may be a matter of little moment, yet that *some* ceremonies there should be, is essential to the maintenance of Religion;) but *when* express laws *have* been duly made concerning these things, we are *no longer* free to do or omit them as we please; for *Obedience* to *constituted Authority* is *so far* from being a matter of *Indifference,*[8] that nothing is more destructive to a Community, and nothing more displeasing to God, Who is the Author, not of confusion but of peace, than its *absence.* Besides this, if these things be, as some allege, matters of indifference, nothing can be more frivolous than wranglings concerning them. In a word, the fruits of *disputing,* instead of *obeying,* are contempt of lawful authority, loss

Luke xxii. 41. Acts vii. 60. Phil. ii. 10. Eph. iii. 14.

Ex. xxii. 28. Acts xxiii. 3. 2 Pet. ii. 10. Jude 8. 1 Tim. i. 4. vi. 4. 20. 2 Tim. ii. 16. 23. 1 Cor. xiv. 33. Tit. i. 10. Matt. xxiii. 23. Luke xi. 42.

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of time and labour, detriment of peace and charity, and the neglect of the "weightier matters of the law."[9]

[1] S. AUGUST. ii. 186. 188. 291. (Epist. liv. lxxxii.) BARROW, in Christian Institutes, iii. 157. F. MASON, ibid. iv. 463. 487. Bp. SANDERSON, ibid. iv. 574. BINGHAM, XVI. i. 15.

[2] S. IREN. ap. Euseb. v. 24. The διαφωνία in ceremonies in different Churches τὴν ὁμόνοιαν τῆς πίστεως συνίστησιν. S. GREG. Mag. Ep. i. 43. In *unâ fide* nihil officit Ecclesiæ *consuetudo diversa.* HOOKER, IV. XIII. 3.

[3] XXXIX ARTICLES, Art. xxxiv. Of the Traditions of the Church. It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Every particular or national Church hath authority to ordain, change, and abolish Ceremonies or Rites of the Church, ordained only by man's authority, so that all things be done to edifying.

[4] PREFACE TO [ENGLISH] BOOK OF COMMON PRAYER. XXXIX ARTICLES, Art. xxxiv.

[5] ARISTOT. Ethic. v. 10. S. BERNARD, Ep. vii. CANONS of 1603. Can. xxx. Things of themselves indifferent do in some sort alter their natures, when they are either commanded or forbidden by a lawful magistrate, and may not be omitted at every man's pleasure, contrary to the law, when they be commanded, nor used when they are prohibited.

HOOKER, V. VIII. 2. Matters ritual are the just province of authority.

[6] HOOKER, V. XXX. 2. When we make profession of our faith, we *stand;* when we acknowledge our sins, we *fall down,* because the gesture of constancy becometh us best on the one; in the other the behaviour of humility.—V. LXVIII. 3. Our kneeling at Communions is a gesture of piety: what doth better beseem our bodies than to be sensible witnesses of minds unfeignedly humble?

[7] HOOKER, VI. i. 3.

[8] XXXIX ARTICLES, Art. xxxiv. F. MASON, in Christian Institutes, iv. 463, and notes. Bp. SANDERSON, ibid. pp. 557, 623, and W. Wall, ibid. p. 464.

[9] HOOKER, V. XXXI. 1. By them which trouble us with these doubts, (i. e., concerning the propriety of wearing the *surplice,* and such like matters,) we would more willingly be

resolved of a greater doubt, whether it be not a kind of taking God's name in vain, to debase religion with such frivolous disputes, a sin to bestow time and labour upon them. Things of so mean regard and quality, although *necessary* to be *ordered*, are *notwithstanding* very unsavoury when they come to be *disputed* of.

HOOKER, III. IX. 3. Unto laws made and received by a whole Church, they which live within the bosom of that Church must *not* think it a matter *indifferent* either to yield or not to yield obedience. Is it a small offence to despise the Church of God? "My son, keep thy father's command- 1 Cor. xi. 22. Prov. vi. 20.
ment," saith Solomon, "and forget not thy *mother's* instruction; bind them both always about thy heart." It doth not stand with the duty which we owe to our heavenly Father, that to the ordinances of our Mother, the Church, we should show ourselves disobedient. Let us not say we keep the commandments of the *one* when we break the law of the *other;* for unless we observe *both*, we obey *neither*.

Q. 2. You say we must obey these laws; and you acknowledge that these laws are *human;* do then *human laws* bind the *conscience?*

A. Not as *human laws:*[1] nothing but the law of *God* can do so; but all human laws, which are not contrary to the Divine law, can and do bind the conscience *indirectly*, by virtue of the Divine James iv. 11, 12.
law which *commands us to obey them.* Thus, in the case supposed, we are bound to conform to the Rubric, because God says in His Word, "Submit 1 Pet. ii. 13–19.
yourselves to every ordinance of man for the Lord's Ephes. vi. 5, 6.
sake." For example, we are not bound in con- Col. iii. 23. Tit. iii. 1. Rom. xiii. 1–5.
science to *kneel on account of any special virtue in the act itself;* but we *are* bound in conscience to *obey the lawful authority which enjoins us to do so.*[2] Thus, in obeying the Rubrics of the Church, we do in fact obey GOD; *Cum Christo jubente servis homini, non homini servis, sed Illi qui jussit;*[3] and in wilfully and obstinately disobeying them, we do in fact despise the WORD of GOD.[4]

[1] Bp. SANDERSON'S Prælections and Sermons, i. 302. ii. 177. iii. 10. Note in Christian Institutes, iii. p. 4.

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[2] XXXIX ARTICLES, Art. xx. The Church hath power to decree Rites or Ceremonies.

[3] S. AUGUST. iv. 2018. 1028. 1056. v. 418.

[4] HOOKER, V. viii. 4. Suppose we that the *Sacred Word* of *God* can, at their hands, receive due honour by whose incitement the *holy ordinances of the Church* endure open contempt? No; it is not possible that they should observe as they ought the one, who from the other withdraw unnecessarily their own or their brethren's obedience.

Ex. i. 16, 17. Dan. i i. 18. vi. 9. 1 Macc. i. 45. ii. 34. 2 Chron. xv. 16. Luke ii. 49. Acts v. 29.

Q. 3. It is not meant, I suppose, that we should obey *every* human ordinance, without reference to the nature of the thing commanded?

A. No; we are not to obey a human ordinance, if it be plainly *against* the *divine* law; we *are* to obey *Man* for the sake of God, but we *are not* to disobey GOD for the sake of man.

Art. vi.

Q. 4. But these Ceremonies of the Church are *not* enjoined *in Holy Scripture;* and does not, in the *language* of the Church, "Holy Scripture contain all things necessary to salvation?"

Rom. xiii. 2. Matt. xvii. 27. xxii. 21. xxiii. 2, 3. Luke iv. 16. xvii. 14. John x. 22. Acts ii. 15. iii. 1.

A. Yes. Scripture contains all things necessary to salvation; and of these necessary things *one* of the *very first* is obedience to lawful authority in all things not unlawful,[1] *that is, in all things not contrary to the general laws of Nature and Reason, and to the positive ones of Holy Scripture.* And both the precept and example of our blessed Lord, Who was "obedient to the law for man," is conclusive on this point.[2]

[1] S. AUGUSTIN. Ep. 36, tom. ii. p. 101. In his rebus, de quibus nihil certi statuit Scriptura divina, mos populi Dei vel instituta majorum pro lege tenenda sunt.

S. HIERON. Ep. xxviii. ad Lucinium Bæticum. Ego illud te breviter admonendum puto, traditiones Ecclesiasticas (præsertim quæ fidei non officiant) ita observandas, ut à majoribus traditæ sunt: nec aliorum consuetudinem aliorum contrario more subverti. Sed unaquæque provincia abundet in suo sensu, et *præcepta majorum leges Apostolicas arbitretur.*

[2] HOOKER, II. VIII. 6, 7. III. VI. and III. VII. 2–4. III. XI. 14. V. LXX. 6. V. LXXI. 7.
Bp. ANDREWES on the Decalogue, pp. 209. 271.

Q. 5. But if I have a *scruple* of *conscience* as to the lawfulness of a ceremony, ought I to conform to it?

A. It is true, certainly, that our conscience *obliges* us, even when it *errs;* but then it does not exempt us from the *guilt* and *punishment* of error. Hence we must take all the care in our power, that our conscience *may not err*, but be rightly instructed and informed. And with this view we must consider, that lawful authority has *pronounced* a public judgment in *favour* of the Ceremony by *ordering* it: and in Christian charity, humility, and discretion, we shall not be disposed to doubt that this *public judgment* is *worth* more than our own *private opinion*. Our *private conscience* must remember that the *public conscience* is better than itself;[1] and it ought, therefore, to endeavour to bring itself into *conformity* with it. Next, we must bear in mind, that the thing is *established*, and for the sake of peace ought not to be stirred by private persons, *without urgent necessity;* that the order, which enjoins the observance, is the judgment of the competent authority, to which, by God's Word, we owe *obedience* in all things *not* clearly unlawful, "not only for wrath but also for *conscience*' sake;" that the *command* is *clear*, but our *exemption* is *not* so; (and "in *dubiis* rebus *tutior* pars est eligenda;") and lastly, that there are many things which it may not be expedient for *others* to *command*, in which, notwithstanding, when they *are* commanded, it is very necessary for *us* to *obey*.[2]

Rom. xiii. 5.

Jer. xxxv. 16. 1 Pet. ii. 13–20.

[1] HOOKER, IV. I. 12. Their sentences will not be greatly

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regarded, when they oppose their *me-thinketh* to the *Orders* of the Church of England.

[2] S. Aug. c. Faust. Man. xxii. 75. Reum facit superiorem iniquitas imperandi, innocentem subditum ordo serviendi.

Bp. Andrewes on the Decalogue, p. 340.

Rom. xiv. 5. 23.

Q. 6. But does not St. Paul say, "Let every one be *fully persuaded in his own mind;*" and, "whatsoever is not of *faith* is sin?"

A. St. Paul is there speaking of indifferent matters, that is, of matters not prescribed or forbidden by God, and on which the *lawful public authority* had pronounced *no judgment*, and in which, therefore, every one was at liberty to do what, in his own conscience, he thought best.[1] but where such public authority *has* pronounced its judgment, he condemns those who resist it in the following words, "If any man *thinks fit* (δοκεῖ) to be contentious, we have no such custom, neither the Churches of God:" and "whosoever resisteth the power, resisteth the ordinance of *God*."

1 Cor. xi. 16.

Rom. xiii. 2.

[1] Hooker, IV. xii. 6, 7.

Q. 7. But if I *give scandal* or *offence* to others by compliance, am not I guilty of want of *charity* if I comply, when St. Paul says, "If meat make my brother to offend, I will eat no flesh while the world standeth;" and, "It is good to do nothing whereby thy brother stumbleth, or is offended or is made weak?"

1 Cor. viii. 13.

Rom. xiv. 21.

A. St. Paul is speaking of things, by abstinence from which he *sacrificed* his *own appetite* and not *public authority*. The former is right, but not the latter. And, with respect to *giving scandal*, it is not possible for us to give *greater scandal* to the weak, than by teaching them disobedience to authority by an *example* of *resistance* to it; and

this too in a matter of *Religion*. *This is*, indeed, to make our brother to offend. And this is to give scandal, not only to our *weak* brethren, but to the *strong*, both among our fellow-subjects and our governors; for our *governors* are *brethren* too, and something more, and *obedience* is *charity* too, and something more: and, lastly, it is to offend *our own consciences*, and to disobey God.[1]

[1] XXXIX ARTICLES. Art. xxxiv. Of the Traditions of the Church. Whosoever, through his private judgment, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly as he that offendeth against the common order of the Church, *hurteth the authority of the magistrate*, and *woundeth the consciences of the weak brethren.*

HOOKER, III. ix. 3. The laws thus made, God doth Himself in such sort authorize, that to despise *them* is to despise *Him.*

Bp. TAYLOR on Scandal, Life of Christ, § xiii. 7.

Q. 8. But may scandal be ever lawfully given?

A. No. Scandal *can never* be lawfully *given*, but it *is not seldom* unlawfully *taken*. A scandal means a stumbling-block; and *Christ* Himself was a stumbling-block to the Jews. The Pharisees were *offended* (ἐσκανδαλίσθησαν) by His words, yet He did not desist from preaching.[1] St. Paul speaks of the *offence* of the Cross, yet it was not to *cease;* and he says, "God forbid that I should *glory*, *save* in the *Cross* of our Lord Jesus Christ." Offence may be *taken*, where none is *given;* and offence *not justly* taken hurteth none but the taker.

Luke ii. 34. 1 Cor. i. 23. 1 Pet. ii. 8. Matt. xiii. 57. xv. 12. Rom. ix. 33. Gal. v. 11. vi. 14.

[1] THEOPHYL. in S. Luc. xiii. Οὐ τοῦτο ἐσκόπησεν ὁ Χριστὸς, ὅπως μὴ σκανδαλίσῃ αὐτοὺς, ἀλλ᾽ ὅπως εὐεργετήσῃ

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τὸν θεραπείας δεόμενον· δεῖ γὰρ ἡμᾶς, ἐνθὰ ὠφέλεια ἀνακύπτει πολλὴ, μὴ φροντίζειν τῶν ἀνοήτως σκανδαλιζομένων.

TERTULLIAN de Vel Virg. 3. *Bonæ res* neminem scandalizant, nisi *malam mentem.*

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Athanasius, S., The great champion of the church at the Council of Nice, when he was only a deacon, and afterwards during a long life. He was born in Alexandria about 296, accompanied his Bishop to the Council of Nice in 325; was consecrated Bishop, or Patriarch of Alexandria in 326; and after an Episcopate of forty-six years, spent in an almost continuous persecution, died on the second of May, 372; on Scripture paramount to councils, 45.

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Augustine, S., Bishop of Hippo, in Africa, from 375 to 430. He is generally esteemed the greatest of the Latin Fathers, and was the favourite author of Luther and of most of the English Reformers, (*ed. Bened. Paris,* 1836–1838; *XI. vols.* 8*vo.*) on the Catholicity of the Church, 6; on Baptism profitably received, 8, 9; on the types of the visible Church, 9, 10, 11; on the ark and St. Peter's sheet, 11; on the mixed condition of the Church, 11; on the Church as a field, a threshing floor, and a net, 12; on the visible Church, 14; on the body and soul of the Church, 14; on the difference between a visible and invisible Church, 15; on the oneness of the Church, 37; no salvation out of the Church, 35; remission of sins only in the Church, 39; on the salvation of men before the Incarnation, 40; Eve, a figure of the Church, 38; on falling away in the Church, 42, 43; councils may err, 44; on the reign of Anti-Christ, 44; on heresy, 56; on the Church as *mater* and *virgo,* 57; on heresy and schism, 58; on the imperfect separation of heretics and schismatics, 60, 61; on the Jews as the *librarii* of the Christians, 63; on the Church as a witness of Holy Writ, 64, 65. 67; on translations of the Scriptures, 71; on human teaching, 76, 77; on authorized teachers, 78, 79; on the difference between the Scriptures and other writings, 80, 81; on the authority of the doctors of the Church, 79; on the paramount authority of Sripture, 80. 83, 84. 212; on Sacraments, 86. 162; on the good educed from the evil of heresy, 83; on Christians as priests, 90; on a due mission, 93; on the prophecies respecting the Church, 30; analogy between Adam and Eve, and Christ and the Church, 38; the Church may be more or less clear at different times, 43; on the latter days, 45; heretics and schismatics, how far in the Church, 60, 61; on Scripture proving the Church, 68; on the Hebrew and Greek originals, and on versions, 71; on canonical books, 64; on Episcopacy, 96; Bishops successors to the Apostles, 99; whatever is held by the whole Church is Apostolical, 103; on the Angels of Churches, 106; on the heterodoxy of Aerius, 109; the keys were given to all the Apostles, who were all pastors, 136, 137. 293, 294; on Church discipline, 139, 140; on regeneration, 145, 146; on remission of sins, 142; on the power of absolution in the Church, 142; on Lazarus, a type of absolution, 44; on baptismal regeneration, 145, 146; the Church the house of discipline, 147; on benediction and intercession, 158, 159; on the union of the word with the element to make a Sacrament, 162; on the efficacy of public prayer, 163; on the Sardican canons, 181; on the sufficiency of the Scriptures, 212; on Apostolic succession, 217; on unworthy ministers but valid ordinances, 220. 223; on the transfer of Donatist endowments, 222; on rebaptization, 239; on true Catholicity, 242; on St. Paul's primacy, 288; on St. Peter *in typo Unicæ Ecclesiæ,* 280.

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Bacon, Francis, the great philosopher, Lord Chancellor of England in the reign of James I., (*Works, Lond.* 1778, *V. vols. 4to.*) The Church the keeper of Holy Writ, 62.

Barlow, William, consecrated Bishop of Rochester in 1605, translated to Lincoln in 1608, died in 1613, (*Remains, Lond.* 1693, *cases of conscience, Lond.* 1693, *Popery dangerous to Protestant Kings*, 1679,) on the necessity of a lawful call to the ministry, 92.

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Beveridge, William, born in England in 1636, ordained 1661, consecrated Bishop of St. Asaph, 1704, died 1708. He was very eminent both for learning and piety, (*Ser. Oxford*, 1842. *On XXXIX Arts., Oxf.*, 1840, *II. vols.* 8*vo.*,) on the word Church, 1; on the Church as a keeper of Holy Writ, 49; on diocesan Episcopacy, 126; on the independence of the British Church, 173, 174; on the Canon *De Concionatoribus*, 214; on Apostolical succession, 217; on unworthy ministers, 220; how St. Peter was at Rome, 287.

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Bilson, Thomas, born 1547, consecrated Bishop of Worcester, 1596, translated to Winchester, 1597, died in 1616, (*Perpetual Government of the Church, Oxford*, 1842. *On Christian Subjection, Lond.*, 1586,) on the words cler-

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Bossuet, James Benigne, a very distinguished French Romanist, born 1627, consecrated Bishop of Condom in 1670, which See he resigned the next year, but in 1681 he became Bishop of Meaux, he died in 1704, (*History of the Variations of the Protestant Churches, English translation, Dublin*, 1829, *II. vols.* 8vo.,) 204; his testimony to the Apostolic succession of the Church of England, 219; on the fall of Pope Zozimus, 302.

Bramhall, John, born in Yorkshire in 1593, consecrated Bishop of Derry, in Ireland, in 1634, translated to the Archbishopric of Armagh, in 1660, and died in 1663, (*Works, Oxf.* 1842—1844,) on the difference between particular Churches and the Universal one, 43; on schism, 57; on the British Church, 171. 174; on St. Austin's mission, 182. 184. 188; on the *pallium*, 192; on the oath of the Romish Bishops, 194; on the transfer of patriarchates, 134. 196; on the title of universal Bishop, 191; concerning the protest in 1246, 197; on the English Reformation, 203; on Henry VIIIth's character as affecting that of the Reformation, 199; how Rome is a true Church, 204; on the *primitive* character and *certainty* of the Church of England, 203; on the Trent Creed, 211. 306; on the Apostolic succession, 217, 218; on the English succession, 219; on the Christian Sacrifice, 224; the Church of England not liable to a charge of schism, 226; origin of Roman Catholic *recusancy* in England, 227; on Roman errors and novelties, 226; on the parallel between Romanism and Donatism, 241; on the parity of the Apostles, 287; on the Pope's conduct to Apostles and their successors, and to councils, 302. 303.

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Bull, George, Bishop of St. David's, born 1634, consecrated 1705, died 1709; he was distinguished for piety, for attachment to the principles of the Church, for firmness, and for profound and extensive learning, (*Works, Oxf.*, 1827, *VI. vols.* 8vo.,) on the Catholic Church, 6; no one visible head of the Church, 27; on the authority of the primitive Church as a standard for other Churches, 72; on the use and value of Christian antiquity, 79, 80; on Common Prayer, 168; the Church of Jerusalem the mother of all Churches, 175; on the true foundation and continuity of the

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Butler, the greatest divine and philosopher of the English Church during the eighteenth century, was born 1692, consecrated Bishop of Bristol in 1738; translated to Durham in 1750, died 1752, (*Analogy of Religion, Natural and Revealed. Boston,* 8*vo.* 1809,) on the salvability of the heathen.

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Calvin, John, a Frenchman, born 1509, died in 1564. He was the founder and first ruler of the Church of Geneva, the inventor of the Presbyterian form of government, and the systematizer of what is called the Calvinistic theology. On the visible Church, 19; on Episcopacy, 123, 124; Rome a true Church, 205.

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Carleton, George, consecrated Bishop of Llandaff 1618, translated to Chichester, died Bishop of that see in 1628, on Episcopacy, 112; on Episcopal ordination, 112; on the one Episcopate, 305.

Casaubon, Isaac, a native of Geneva, born 1559, died 1614. He settled in England, and was much favoured by James I., in whose name, in conjunction with Bishop Andrewes, he managed a controversy with Cardinal Perron. He also wrote many other learned works, (*Exercit. in Baronii Annal Genev.*, 1654, *Epistolæ Roter.* 1709, *folio,*) on the word Church, 1; on catholicity, 7; on the only way of salvation, 41, 42; on the power of the keys given to all in Peter, 137; on Episcopacy, 171; on the English Reformation, 200. 202. 209; is Rome a true Church? 205; on Anglican orders, 218; on the Scriptural and Apostolical character of the English Church, 218. 226; vindication from the charge of schism, 226. 236; on Church unity and communion, 239. 242; on the treatment of the Church of England by Rome, 241; on Petros and Petra, 290, 291; on St. Peter's confession, 293.

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Charles I., King, (*Works, Lond.* 1687, *folio,*) on the Church as the interpreter of Holy Writ, 73; on the func-

tions of Bishops, 111; on Common Prayer, 168.

Chillingworth, William, an English divine, somewhat inclined to Rationalism, was born in 1602, and died in 1643, (*Works, Lond.*, 1674, *folio,*) on Episcopacy, 110; on the power of absolution, 147.

Chrysostom, S. John, born at Antioch, about 347, consecrated Bishop of Constantinople about 397, died in 407. He was the most eloquent preacher of antiquity (*ed Savil. Etoniæ*, 1612, 1613, *VIII. vols. folio,*) on translations of the Scriptures, 65; on the word clergy, 88; on the three orders, 90; on *Presbyter* and *Episcopus*, 101; on Episcopal ordination, 111; on discipline, 139, 140; on absolution, 144; on the power of the keys, 144; on sacerdotal intercession and benediction, 159; on the efficacy of public prayer, 166; on Christianity in Britain, 171; on obedience to the powers that be, 135.

Churton, Rev. Edward, a living English divine, author of the "History of the Early English Church," on Christianity in Britain, 171.

Clemens, Alexandrinus, Patriarch of Alexandria in the beginning of the third century, (*ed. Lips.*, 1831, *VIII. vols.* 8*vo.*,) on the oneness of the Church, 37.

Clemens, Romanus, ordained Bishop of Rome by St. Peter. He is mentioned by St. Paul, Phil. iv. 3. as having his name written in the book of life, (*Patres Apostolici ed. Jacobson, Oxon.*, 1838, *II. vols.* 8*vo.*,) on the difference of Clergy and laity, 88; on three orders, 93, 94. 96; on Apostolic ordination, 93; on the Apostleship of Christ, and on the three orders, 93.

Coit, Thomas W., D. D., a living American divine, (*Puritanism, New York*, 1845, *I. vol.* 12*mo.*,) on the character and conduct of the Puritans in New England, 369.

Coke, Sir Edward, Chief Justice of the Court of King's Bench under James I. He is regarded as one of the most learned, if not the the most learned of English lawyers, on practice, as the interpreter of the law, 107; on impunity, 139; on the acts of the Reformation, 198.

Colbert, Bishop of Montpelier, in France, on English ordinations, 218.

Comber, Thomas, D. D., (*Companion to the Temple, Oxf., VIII. vols.* 8*vo.*,) on confirmation, 161.

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Cosin, John, Bishop of Durham from 1660 to 1671, he was very eminent for piety and learning, (*Scholastic History of the Canon of Holy Scripture. Lond.*, 1672,) on the Canon of Scripture, 63; on the canon *de concianotoribus*, 214.

Cotelerius, a learned French priest. He was born in 1627, died in 1786; on sacerdotal intercession, 158.

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Cornelius, S., Bishop of Rome in the third century, on the Apostolical succession, 217.

Courayer, P. F. Le, a Frenchman, a Romish priest towards the beginning of the eighteenth century, on Englgh ordinations, 218; on the consecration of Bishops who were not previously priests, 349—351.

Courtenay, William, Archbishop of Canterbury from 1381 to 1391, on the regalia of England, 198.

Crakanthorpe, Richard, D. D., born 1567, died 1624, (*Defensio Ecclesiæ Anglicanæ, Lond.* 1625,) the Church has no one visible head, 27; on councils, 44; on heretics and schismatics, how far in the Church, 61; on Patriarchs, Metropolitans, and Diocesans, 129—131; on the limits of the Roman jurisdiction, 129; on the British Church, 171, 172; on the *anteriority* of the English Church to that of Rome, 174; on appeals to Rome, 180; on the Sardican canons, 180; on the novelties and corruptions of Rome, 233; on the Pope's authority, 299.

Cranmer, Thomas, Archbishop of Canterbury from 1533 to 1555. He was the great mover of the English Reformation, and was burned for adhering to its principles, (*Works, edited by Rev. H. Jenkins, Oxf.* 1833, *IV. vols.* 8vo. *Catechism set forth by him in* 1548, *ed. Oxf.* 1829,) on the Catholic Church, 6; on the visible Church, 14; on the power of the keys, 141; on Church discipline, 141; on absolution, 146.

Cusanus, Cardinal, no one visible head of the Church, 27. He lived in the fifteenth century.

Cyprian, S., Bishop of Carthage in the third century, and a martyr. He is regarded as among the most eminent of the Fathers, (*ed. Fell, Amst.* 1691,) on the unity of the Church, 4; on its discipline, 4; on the types of the visible Church, 11. 13; on salvation only in the Church, 31. 34; on the oneness of the Church, 37; remission of sins only in the Church, 39, 40; on schism and heresy, 58, 59; on the necessity of a lawful call to the ministry, 92; on the graces of the Church, 38, 39; on Bishops the successors of the Apostles, 99; one Bishop only in a city, 128; on Peter as a figure of the Church, 136; on Church discipline, 139; on remission of sins, 142; on the necessity of Episcopacy to a Church, 165; on Bishops as centres of unity, 165. 171; on the Apostolic succession, 217; on the equality of the other Apostles to Peter, 288; on St. Peter as a figure of the Apostles, 289, on the equality of the Apostles, 288. 292; and of Bishops as such, 298; on the title of Episcopus Episcoporum, 296; against appeals to Rome, 298.

Cyril, S., Bishop of Jerusalem in the fourth century, from about 350 to about 386. He was a confessor during the Arian persecution, (*ed. Benedict, Venet.* 1763, *folio,*) on the catholicity of the Church, 5, 6; on Canonical and Apocryphal books, 64.

De Marca, Peter, was a Frenchman, born in 1594. He was originally a lawyer, and was President of the Par-

liament of Bearn in 1621. He was ordained priest in 1648, and consecrated Bishop of Conserans in 1651. He was Archbishop of Toulouse from 1655 to 1662, in which year he was translated to Paris, and died, (*De Concordia Sacerdotii et Imperii, Venet.*, 1770, *Libri VIII. quibus accesserant Dissertationes Ecclesiasticæ*,) on the word clergy, 88; on diocesan Episcopacy, 125; on appeals to Rome and the Sardican canon, 180; on the *pallium*, 192; on the oath of Roman Catholic Bishops to the Pope, 193.

Dupin, (*Dissertationes Ecclesiasticæ.*) He was celebrated as an Ecclesiastical historian, was born in Paris in 1657, and died in 1686. He was a priest and a doctor of the Sorbonne. On diocesan Episcopacy, 127; on the limits of the Roman patriarchate, 177; on the Sardican canon, and appeals to Rome, 180; on the *pallium*, 192.

Epiphanius, a native of Palestine, was consecrated Bishop of Salamis in Cyprus in 367; on Bishops successors of the Apostles, 99; on the heresy of Aerius, 109.

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Eusebius, the most ancient Ecclesiastical historian extant, was born in 267, and died in 340. He was Bishop of Cæsarea, in Palestine, at the time of the Council of Nice, of which he was a member, on Episcopacy, 105; on the cases of Popes Anicetus and Victor, 296; on the British Church, 171.

Euthymius Zygabenus, on St. Paul and St. Peter, 298.

Evans, Rev. Robert Wilson, a living English divine, on St. Polycarp and Anicetus, 186.

Field, Richard, Dean of Gloucester, born 1561, died 1616, one of the most learned divines of that learned age. (*Of the Church, Oxf.*, 1655, *folio*,) on the Church as a witness of Scripture, 68; on orders, mission, and jurisdiction, 259, 260.

Firmilian, St., Bishop of Cæsaria, in Cappadocia, in the third century. He took part with St. Cyprian in his dispute with Pope Stephen, on the *oneness* of the Church, 36; on the power of remitting sins, 137; his letter to Pope Stephanus upon schisms, 241.

Fleury, Claude, a French priest, born 1640, died 1723, (*Discours sur l'Histoire Ecclesiastique, Nismes*, 1785; *Histoire Ecclesiastique, Bruxelles*, 1713, *XXXVI. Tomes* 12*mo.*,) on the ancient limits of the Roman patriarchate, 177. 196; on the forged Decretals, 228; on the bull *In Cœna Domini*, 236.

Fulgentius, Bishop of Ruspa, in Africa, born about 464, consecrated in 504, died about 533, on the Church as a threshing floor, 11.

Gerhard, John, a German Protestant, was born in 1582, and died in 1673, (*Loci Theologici, Genev.*, 1639, *X. vols. folio*,) on the Church as witness and interpreter of Holy Writ, 68. 73; on ordination, 220; on the errors of Popes, 302.

Gibbon, Edward, the infidel historian of the "Decline and Fall of the Roman Empire," on Episcopacy, 104.

Gibson, Edmund, Bishop of London from 1723 to 1748, (*Codex Juris Eccles. Anglican, Oxf.*, 1761, *see Acts of Parliament*,) on Cathedrals, 165; on the *pallium*, 192; on the oath of Roman Catholic Bishops to the Pope, 194; on the free election to dignities, 197.

Gildas, an ancient Welsh historian, lived in the sixth century, on the planting of Christianity in England, 171.

Gilfrid, on the number of Bishops in England at Augustine's arrival, 172.

Grabe, J. Ernest, on the Eucharistic sacrifice, 224.

Gregorius Magnus, Bishop of Rome from 590 to 604, (*ed. Bened. Paris*, 1705, *IV. vols. folio*,) on the autho-

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GROTIUS, Hugo, a Dutch lawyer and statesman, but also eminent as a theologian, lived in the seventeenth century, (*Opera, Lond.*, 1679. *III. vols. folio,*) on Episcopacy, 104. 108. 124; on the English Reformation as compared with others, 200; on Protestantism, 207; on the Canon *De Concionatoribus*, 214; on the Eucharistic sacrifice, 224.

HAMMOND, Henry, D. D., an English clergyman greatly distinguished, both by his learning and his saintly life, he was a confessor for the truth, born 1605, died 1660, (*Works, Lond.*, 1684, *IV. vols. folio,*) on confirmation, 161; on priests as *Angeli Ecclesiæ*, 163; on sacerdotal intercession, 164; on the efficacy of public prayer, 164, 165; on St. Augustine's mission, 184; on the *pallium*, 192; on the primitive and Scriptural character of the Church of England, 200; on the equality of the Apostles, 294; on the title of universal Bishop, 294.

HARSNET, Samuel, born in 1561, Bishop of Chichester, 1609, of Norwich, 1619, Archbishop of York, 1628, died 1631, on the true principles of the English Reformation, 203.

HAWKS, Francis L., D. D., a living American divine, (*Contributions to the Ecclesiastical History of the United States, II. vols.* 8*vo.* 1836–1839, on the authority of the Bishop of London, 313.

HERBERT, George, on Episcopal and sacerdotal benediction, 160.

HEY, John, D. D., (*on the XXXIX Articles, Cambridge*, 1841, *II. vols.* Rome a Church, 206.

HIERONYMUS. (*See Jerome.*)

HOMILIES, (*appointed to be read in Churches in the time of Queen Elizabeth, ed. Oxf.*, 1822. [*The American editor used the Baltimore edition of* 1823.] *See XXXIX Articles,* Art. XXXV.) On Discipline, a note of the Church, 135; on absolution, 146. 151; on remission of sins in the Sacraments, 151; on the qualifications of a good oath, 195; their regard for antiquity, 208; on the secular claims of the papacy, 231.

HOOK, Walter F., D. D., a living English divine, on Gregory the Great, and the title of universal Bishop, 363—366.

HOOKER, Richard, perhaps the greatest of English divines, was born near Exeter, about 1554, and died in 1600. He was at one time Master of the Temple, and afterwards minister of several parishes in the country. His great work, Of the Laws of Ecclesiastical Polity, Eight Books, is a treasury of learning, and has purchased for him the appellations of "judicious," and "venerable," (*Works, edited by the Rev. John Keble Oxf.*, 1836, *IV. vols.* 8*vo.*) [*The American editor used the New York edition of* 1844, *II. vols.* 8*vo.*] On the word Church, I. 3; on the definition of a Church, 3; on Baptism as the door of the Church, 8. 21; the Church a permanent society, 3. 316; on Baptism properly received, 9; on the mixed condition of the Church, 11; on the invisible Church, 15, 16; on the Church mystical and visible, 15, 16; on the promises to the invisible Church, 16, 17; on the visible Church, 17; on her duties, 17; on regeneration in Baptism, 21, 22; on schism, heresy, and apostacy, 23; on membership in the visible Church, 24, 25; on separation from the Church, 25; on the definition of the term Church, 31, 32, 33; the ark and the Church compared, 34; on Eve, as a figure of the Church, 38; councils may err, 45; on the imperfect separation of heretics and schismatics, 24. 60, 61; on the Scriptures, 66, 67; on the Church calling us to Christ, 68; on the Church as the Spouse and Body of Christ, 68; as the keeper of the Scriptures, 68; on the Apocrypha, 70; on catechising, 71; England must reform though Rome would not, 85; on Sacraments,

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HORNE, George, Bishop of Norwich from 1789 to 1792, on schism, 59.

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IGNATIUS, St., One of the Apostolical Fathers, was made Bishop of Antioch by the Apostles and suffered martyrdom about 110. (*Patres Apostolici, ed. Jacobson, Oxon.* 1838, *II. vols* 8*vo.*,) on Episcopacy, 8; on the sin of schism, 59; on sacramental grace dispersed only through the Church, 39; on the three orders, 95. 98. 171; on Church assemblies, 165; the three orders of ministers necessary to a Church, 171. 182.

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IRENÆUS, St., a Father of the second century, Bishop of Lyons, in France, then Gaul. He was the pupil of St. Polycarp, who was the pupil of St. John the Evangelist and Apostle. St. Irenæus, is supposed to have died a martyr, (*ed. Grabe, Oxon.*, 1702, *folio*,) on the unity of the Church, 4; on the catholicity of the Church, 6; salvation only in the Church, 33, 34. 39; on the reign of Antichrist, 44; on heresy and schism, 59; on lawful teachers and interpreters of Scripture, 75; on Divine truth, grace, and

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James I., king, on the Scriptural, Primitive, and Catholic, character of the Church of England, 209; *non fugimus, sed fugamur*, 236.

Jerome, St., a learned presbyter and Father who died in 420, aged between 80 and 90; he is sometimes called the Low Church Father, because he had less reverence for Bishops than most of the Fathers, (*Victorii, Paris*, 1643, *XI. vols. folio*,) on the Catholic Church, and on that of Rome, 7; on the types of the visible Church, 9; on errors in the Church, 9; on evil men in the Church, 10; on the visible and invisible Church, 14; on altar against altar, 37; on Eve, as a figure of the Church, 38; councils may err, 45; on heresy, 55; on the difference between heresy and schism; 57, 58; heretics, how far in the Church, 61; on the integrity of the text of the Old Testament, 63; on reading the Apocrypha, 70; on translations of the Scriptures, 71; on the difference between the Scriptures and other writings, 80; on the word clergy, 88; on the three orders of ministers, 90; on the difference between coming and being sent, 93; on Scripture paramount to councils, 45; on the *one altar*, that of the Church, 37; on the latter days, 44; on schism, 57; on the Hebrew and Greek originals, 71; on the Ecclesiastical books, 70; on the word clergy, 88; on the three orders, 95; on Bishops the successors of the Apostles, 99. 103. 105; his language respecting Episcopacy, 102–105; on one Bishop in a city, 128; on the angels of the Churches, 140; on repentance, 146; on laying on of hands in confirmation and ordination, and reception of penitents, 161; on the priority of the Church of Jerusalem, 175; on the proper conditions of an oath, 195; on the word Arian, 204; on the sufficiency of the Scripture, 212; on the necessity of priests to a Church, 224; on the equality of Apostles, 292; and of Bishops, 297; on the observance of Church customs, 396.

Jewell, John, one of the most learned of the English Reformers, Bishop of Salisbury from 1560 to 1571. On absolution, 146; on the English Reformation, 303. 137; *non tam discessimus quam ejecti sumus*, 235; on the primitive character of the English Church, 203. 238.

Johnson, (*Codex Canonum in the Clergyman's Vade Mecum, Lond.*, 1709, *II. vols.* 12*mo.*,) on diocesan Episcopacy, 126.

Jus Canon Romanum, (*Corpus J. C. L. Richter Lipsiæ*, 1839,) [*see Index I.*,] on the *pallium* and the oath, 195.

Keble, John, a living English divine, author of "The Christian Year," and editor of Hooker's Works. On the necessity of the Apostolical commission, 122; on Hooker's opinion about ordination, 122; on the Pope's treatment of Bishops, 303.

Kettlewell, John, born 1653, died 1695. He was one of those excellent men who abandoned their livings rather than take an oath of allegiance to William and Mary, inconsistent with that which he had sworn to James, but he does not appear to have participated in the errors and extremes of some of the non-jurors. On the Church the depository of grace, 39.

Laud, William, Archbishop of Canterbury from 1633 to 1644, was a martyr for the principles of the Church, and a man of the greatest degree of learning, (*Sermons, ed. Lond.* 1651, *Conference with Fisher*, [*Pierrey*,]

the Jesuit, ed. Cardwell, Oxford, 1839, *Remains, Lond., folio.*) The Church has no one visible head, 27; on councils, 43, 44; councils may err, but still the Church is to be obeyed, 45; on the genuineness of the Scriptures, 65; on the Church as a witness of Scripture, 67, 68; on Scripture the one infallible judge, 84; on general councils, 85; on the course to be taken when general councils cannot be had, 85, 86; England must reform, though Rome would not, 86; on Episcopacy, 107; on the patriarchate of England, 177; on the English Reformation, 202; in what sense Rome a true Church, 204; on the Protestantism of the Church of England, 206; on the novelties of the Trent creed, 210; on the un-Catholic and illegal character of the Trent Council, 210; on the Christian sacrifice in the Church of England, 224; on the *Dictatus Papæ,* 231; on the spiritual and secular claims of the papacy, 231. 236; on the lawfulness of the Reformation, 234; the Church of Rome guilty of the schism, 236; the Reformation not schismatical, 236; on the Pope's jurisdiction, 297, 298; the Bishop of Rome not a centre of unity, but a cause of disunion, 302.

Law, Rev. William, author of the "Serious Call to a Devout and Holy Life," was born 1686, died 1761, on benediction, intercession, and absolution, 166.

Leo Magnus, Bishop of Rome from 440 to 461, (*ed. Luyd.,* 1700, *II. vols. folio,*) on prayers for the heathen, 42; presbyters cannot ordain, 112; note of his editor on the suburbicarian provinces, 177; on the equality of the Apostles, 293.

Leslie, Charles, an Irishman, deprived for refusing the oaths to William and Mary, died in 1722, aged between 80 and 90, (*Case stated between Rome and England, London,* 1714,) the Church has no visible head, 27; on the necessary qualifications for the priesthood, 92; on the three orders, 98; on the bull, *In Cœna Domini,* 236; on the true means of unity, 305.

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Magee, William, born 1765, consecrated Bishop of Raphoe, 1819, became Archbishop of Dublin, 1822, died 1831, on iteration of baptism, 240; on the inconsistency of the oath taken by Romish Bishops to the Pope with civil allegiance, 301.

Manning, Henry E., Archdeacon of Chichester, a living divine, on the unity and catholicity of the Church, 6.

Mason, Francis, Archdeacon of Norfolk, author of the *Vindiciæ Ecclesiæ Anglicanæ,* was born 1566, 1621, (*Vindiciæ Ecclesiæ Anglicanæ sive de Legitima ejusdem Ministeria, id est de Episcoporum Successione, &c., London,* 1625,) on absolution *dispositive, declaratory,* and *authoritative,* 142. 144. 146; on the rights of the British Church, 173; on the anteriority of the British Church to that of Rome, 174; on the mission of St. Augustine, 185, 186. 189. 191; on Apostolic succession in the Church of England, 218; on the indelible nature of Holy orders, 245; on the difference between orders and mission, 245; on the source of mission or jurisdiction, 275, 276; on rites and ceremonies, 390. 394.

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Pearson, John, Bishop of Chester, from 1672 to 1676; he is said to have been celebrated among theologians for various and profound learning, great modesty and primitive piety: his commentary on the Apostles' Creed is a work of the first class; (*Opera Posthuma, Lond.* 1688, *Vindiciæ Epistolarum Ignatii, Cantab.* 1672, *On the Creed, folio, Lond.* 1715, *Minor Theological Works, edited by Edward Churton M. A., II. vols. Oxf.* 1844;) on the word Church, 1; on the word Ecclesia, 2; on the definition of a Church, 3; on the Catholicity of the Church, 5; on Baptism the entrance to the Church, 8; on the Church visible and invisible, 16; on salvation only in the Church, 34, 35; on the oneness of the Church, 37; on ordination, 94; on the term Catholic, 5; on Ecclesiastical books, 70; on the spiritual grace given in ordination, 94; on deacons, 97; on Episcopacy, 103. 112; on sacerdotal intercession and benediction, 157; on the Apostolic succession, 217; on English ordinations, 218; bishops only can ordain, 112; on resistance to the Papal encroachments, 296.

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Sanderson, Robert, distinguished alike for learning and piety, was consecrated Bishop of Lincoln, in 1660, and died in 1662, aged 76. (*Sermons, Lond.* 1674, *folio; Prælectiones VII., de Juramenti Obligatione, Lond.* 1710; *De Obligatione, Conscientiæ, Lond.* 1710; *Episcopacy not Prejudicial to Regal Power, Lond.* 1673,) on the authority of the Universal Church, 73; on Episcopacy, 106; on unlawful oaths, 196; on the English Reformation, 203; how Rome is a true Church, 204; the Popes the authors of the schism, 234. 236; on obedience, 394, 395.

Saravia, Hadrian, was a learned German, who after he had received presbyterial ordination on the continent, became convinced of its invalidity, and went to England, where he was validly ordained. He was the intimate friend of Hooker, and lived in the end of the sixteenth, and beginning of the seventeenth centuries. On the Angels of Churches, 106; on the English Reformation, 201. 222.

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Soave, Pietro (*i. e., Sarpi Paolo, Historia del Concilio Tridentino sine loci nota,* 1629.) Father Paul Sarpi was a Venitian, born 1552, died 1623: he lived and died in the Romish Communion, but was no friend to the papal power, against which he wrote his History of the Council of Trent; on the original text of Scripture, 71; on the conduct of Paul IV. towards Queen Elizabeth, 236.

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Stillingfleet, Edward, born 1635, consecrated Bishop of Worcester, 1689, died 1699, (*Eccles. Cases, Lond.*, 1702—1704, *II. vols.* 8*vo. Origines Brit. Lond.*, 1837,) on the Episcopatus unus, cujus a singulis Episcopis *in solidum*, pars tenetur, 28, 29; on the British Church, 187; on the Sardican decrees, 172; on protests against papal usurpations, 197.

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Taylor, Jeremy, Bishop of Down and Connor, in Ireland, was an Englishman by birth, the most eloquent and among the most learned of English divines. He was chaplain to Archbishop Laud and to King Charles I., and after their death a confessor. In 1660, he was consecrated Bishop of Down and Connor, and died about 1667, (*Works edited by Bishop Heber, Lond.*, 1828, *XV. vols.* 8*vo.*) [*Episcopacy Asserted, New York*, 1844, 12*mo.*] on the visible Church, 14; on the Church as the Spouse of Christ, 30, 31; on salvation only in the Church, 35, 36; on the perpetuity of the Episcopal office, 117; on succession, 117, 118; on the Episcopal functions, 118. 254; on ordination, 117, 118, 119, 120, 121. 251; on benediction, 159; on confirmation, 161; on set forms of public prayer, 168; on the pastoral character of Bishops, 248, 249; on Episcopal ordination, 251; Bishops the successors of the Apostles, 253, 254; their functions as such, 254; on the mission and authority of Bishops in their own dioceses, 264–266; on scandal, 399.

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Theophylact, called the commentator, from his valuable works on the Scriptures, was Archbishop of Aris, in Bulgaria, in the eleventh century, (*ed. Benedict. Venet.*, 1754. *IV. vols. folio,*) on the Catholic Church, 7; no one visible head to the Church, 26; on the necessity of a due mission for the ministry, 93; on the three orders, 96, on giving scandal, 399.

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White, William, Bishop of Pennsylvania from 1787 to 1836; he had as large a share as any man, in the organization of the Protestant Episcopal Church in the United States of America, of which he wrote the history, (*Memoirs of the Protestant Episcopal Church in the United States of America, 2d Edition, New York*, 1836, 8*vo*.,) on the means of supporting the Colonial Clergy, 311; on the Bishop of London's authority, 313; on the organization of the American dioceses, 323, 324; on the organization of the General Convention, 328, 329.

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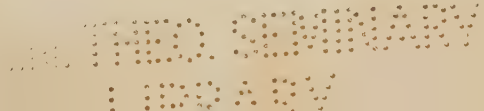

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